NATIONAL WEEKLY

Social Justice

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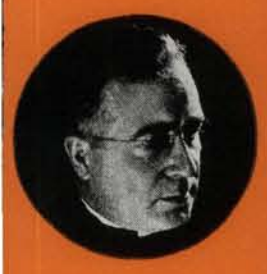

YOU CAN'T PRINT THAT!

BY

nator Homer T. Bone

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FIVE SPARROWS AT TWO FARTHINGS

Father Coughlin

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LABOR'S LOVE LOST

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SPAIN'S CORPORATIVE STATE

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CONGRESS SUPPRESSES TRUTH

Leon Hamilton

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NSUFFICIENCY ND INSECURITY

Hilaire Belloc

VOLUME IA No. 4

GENERAL FRANCO

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Social Justice

MARCH 21, 1938

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General Francisco Franco

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Father Coughlin Replies . . .

This message went to a leader who decried the dissolution of Social Justice Councils and who stressed the need for such an organization:

"It is hard for me to believe that you have read carefully the February 21st edition of SOCIAL JUSTICE newspaper.

"At no time have I said that there should be no organization. I did say, and still do say, that there should be organization, but I am not going to be one of the leaders of any organization.

"I am enclosing you a copy of an editorial which will soon appear in SOCIAL JUSTICE MAGAZINE.

"Henceforth, you and all other lovers of social justice will carry on through your own initiative, holding fast to organization. But I will not be responsible for any organization nor will I attempt to manage them, directly or indirectly.

"If, at this late date, you and the many loyal followers of social justice are not sufficiently matured to perfect your own organization and to carry on through your own initiative, backed up by the teachings of social justice, my work will have been in vain.

"I do not plan to dictate to any organization. I do not plan to approve or disapprove any organization or its program. Certainly you and Walter Baertschi, William Sayer and Doctor Curran are absolutely capable of managing these things for yourselves with the doctrinal support which I can give you over the radio and through the columns of SOCIAL JUSTICE MAGAZINE.

"Therefore, carry on, imbued with the fundamentals of Christian social justice, and organize as you know how best to organize in your own territory.

"It would be unbearable and unthinkable for me to become the clearing house of all the trouble which has been poured onto my desk in the last two years. At least 90 per cent of my time was occupied with trivialities that should never have come to me.

"I have tried every way to solve that situation. There is only one way left and that is for me to withdraw from all organization activities and to hold myself simply as teacher and spiritual advisor.

"Kindly send me a note as to your reaction on this statement."

Below is Father Coughlin's reply to a correspondent who castigated the legal profession for its false theories on private property, and who incorporated in his letter the following question: "Is labor a partial title which gives a right to profits when it is expended in work on another's property?"

"I certainly answer your question in the affirmative.

"Capitalism has denied labor the title extended by the natural law to a just share in the profits expended upon other people's property.

"Modern capitalism is strictly interested in profit for capitalists.

"The Hazard Circular, edited about the time of our Civil War, touches upon this point. In that document the Rothschilds glory in the fact that slavery will be abandoned as a result of the war. They are elated that henceforth common labor must support itself instead of depending for its support on the slave owners.

"Thus, unfortunately, capital can use labor when capital wants labor. When there is no work, the laborer must shift for himself in a state of insecurity less agreeable than that enjoyed by the slaves.

"To my mind, industrial capitalism must be abandoned. The principle of production for a profit must give way to the principle of production for use at a profit.

"The parable of the vineyard must be substituted for the parable of the Hazard Circular.

"The Christian dignity of man as the son of God must be accepted in place of the capitalistic dignity of man as a cog in the wheel of production.

"Since man is a son of God, consequently the work he performs at a lathe or in a factory production line has a quasi-infinite value and therefore cannot be priced in dollars and cents as intimated in the gospel story of the five sparrows at two farthings.

"Even though a man works one hour a day and his services are no longer required by industry, that man is deserving of a living wage.

"In other words, the laborer is not only a vicarious God; his work is vicariously infinite, according to Christ's statement: "Whatsoever you do unto the least of my little ones you do unto Me." Vicariously infinite work is worthy of more than a price reward of two farthings or of two dollars. It entitles the worker to a share in the earth and its goods because the earth is the Lord's and the fullness therof.

"An example: There are three sons living in a father's household. One works steadily every day. Through no fault of his own, the second works only every third day. Through no fault of his own, the third does not work at all because there is no employment.

"The father fed all of them because through no fault of their own, the second and third sons were idle.

"The father never complains because the sons are doing their best to contribute to the support of the family.

"God is our father. We are His sons. Therefore, the Christian logic of the parable of the vineyard."

To a father and mother who suffered the loss of a lovely five-year old daughter, these words were inscribed:

"It is not easy for me even to attempt to assuage your grief because I know that your lives were intimately entwined with that of your dear Dorothy's.

"Indeed, you waited so long for God to send her to you—six prayerful years before she came into your hearts and home. But five happy years have been your greatest joy.

"I remember once telling you that a father and mother are co-operators with Almighty God in peopling the courts of heaven; that the children whom He sends to bless their homes are, after all, only loaned.

"Of course Dorothy belongs to you as well as to God. But when you recognize that He has taken her for safe-keeping to Paradise, sparing her the heartaches and thorns of this life, you should be grateful and happy.

"At the moment, I am thinking of the Savior Who went down to the home of Jairus. The centurian's little girl, like your Dorothy, was dead. The Gentle Master went to the bedside where her body lay and lifted her curly head into His arms. Then, turning to her distracted parents, He said: 'The child is not dead, she sleeps.'

"No sooner had His hands touched the little girl's body than the blush of youth came back to her cheeks and lips. Then her eyes opened, sparkling like gems.

"How glad were Jairus and his wife!

"My dear friends, this same Master will raise your darling's body from the dead some day and give her back to you.

"Meanwhile, angels have carried her soul to heaven. And meanwhile you, George and Elizabeth, will have something more to live for than ever before. So live that, when you die, your soul will wing its way straight to heaven over whose parapets Dorothy will be watching to receive you."

Queried as to his silence on the new housing bill, which was recently enacted by Congress, the following letter was composed:

"Certainly I am in favor of "a" housing bill but not very enthusiastic over "the" housing bill.

"My reasons? According to the bill, it is required that a prospective home builder, desiring to erect a $5,000 house, must do the following things: (a) Have 692 good dollars in his purse; (b) procure a loan of $4,500 from some friend or bank or corporation; (c) pay ¼ of 1 per cent on that loan to the United States Government insofar as the government guarantees an interest payment of 5 per cent to the friend or bank or corporation who made the loan.

"Why go into ecstacies over this cream-puff legislation? If the government really wanted to do something to solve the housing problem, it could lend money from its own treasury, backed by the idle gold buried in Kentucky, at 1 ½ per cent.

"Banks lend money to Wall Street brokers, investors and gamblers at 1 per cent.

"Certainly the government could compete with the banks at 1 ½ per cent.

Next Week . . .

No minister of the gospel, no lover of the social doctrines of Christ can rest satisfied unless he reads and digests the articles contributed by Reverend John Garvin of the Mission House, London. The first of his series of articles, "The Social Question of Our Day" appears in the March 28th issue. Father Garvin is one of the outstanding Theologians and Sociologists of England.

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Jew or Gentile?

What Is the Answer?

by Ben Marcin

Jews are a menace to civilization!
Down with the Jew!
Jews are commanding the key positions of the world!

Those are cries which, unfortunately, have echoed down through the ages—cries sadly symbolic of the failure of Christians to reflect the spirit of Christ.

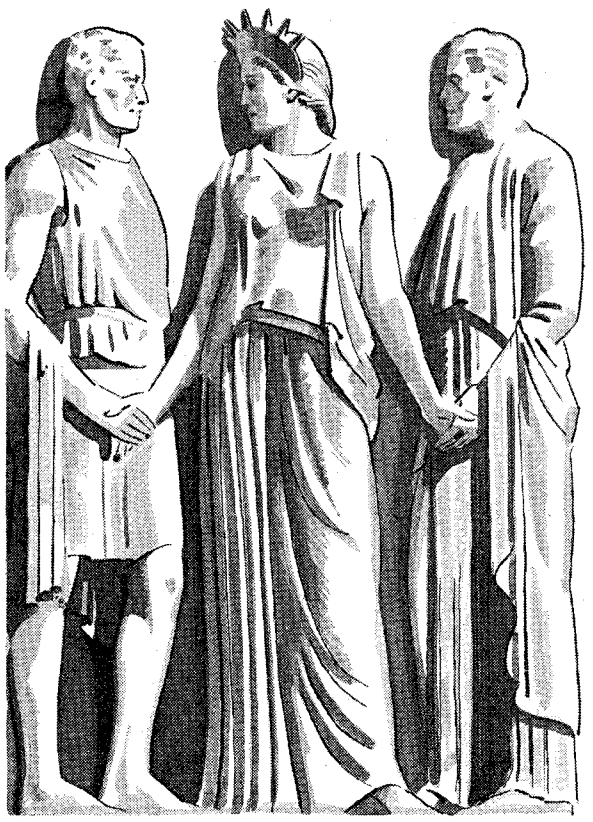
WHAT can be done to reconcile Jew and Gentile? The minds of many men have been provoked to thought on this question. Yet, the ancient prejudice in all its perplexity still exists.

Three of the finest articles on this controversy were written during the past month by Rabbi Louis I. Newman, Rev. Edmund A. Walsh, S.J. and the Right Reverend George Craig Stewart. Writing in the February edition of "The Atlantic Monthly," each gentleman submitted his respective views on the problem of Jewish-Christian relationships. It shall be our aim merely to review the thoughts of these prominent clergymen—thoughts which, incidentally, were issued as rejoinders to Mr. Cournos, a Jew, whose arguments on the question appeared in the December number of the same magazine.

Perhaps the most common accusation against the Jew concerns his purported worship of money. Mr. Cournos, in his December article, says, "What is left for us to do but try to make money?" He advocates that Jews "come to terms with Christianity" because it is the only way out. His statements were not well received by his fellow Jew, Rabbi Newman, who maintains that Judaism is not part of any particular economic or political program, and that many Jews engage in commendable activity where personal monetary profit is remote. Moreover, he repudiates the invitation to "come to terms with Christians," retorting that it is no way to purchase immunity from persecution through accepting Jesus as the greatest Prophet, the keystone of ultimate faith. That would be hypocrisy. Such a bargain is obnoxious, according to the Rabbi, and the Jews will have none of it. With this opinion SOCIAL JUSTICE concurs.

TO THESE arguments Father Walsh declares: "We followers of the Prince of Peace are accused of having always cursed and persecuted Jewry, until Jews in self-defense have been forced to seek security by the power of money. Jewish friends may not like my words, for now I must speak three hard sayings. The accusation, which they present, of being considered the Old Moneybags of Society, the proverbial pinch-penny of the ages, antedates the appearance of Christianity. Moses recognized that disposition in his people when he left them for a space to commune with God on the Mount. For, taking earrings from all who wore them, Aaron fashioned a golden calf, and it was that idol which, on his descent from Sinai, Moses found them all adoring and confessing: 'These are thy gods, O Israel!'

"It would be naivete to suggest that idolatry of gold is an exclusive vice of Jews. Far from it. The point I raise is the chronology only. There was no Christian provocation in the desert, only voluntary choice. And there



SOCIAL JUSTICE in reviewing these articles deigns to add a word of its own upon this highly controversial subject. It is this: Jesus Christ was the Son of David and as such is classified as a Jew. Nevertheless, when He came into the world to destroy the slavery of the Caesars and uplift a down-trodden humanity, He declared that His mission was to all men and announced that all men were His brothers. He did not emphasize the fatherhood of Abraham. Rather, He emphasized the Fatherhood of God.

In these days when so-called anti-Semitic persecution is distorting the mind of the world, clear-thinking Christians will not resort to pagan tactics of persecution, even though they agree not with the Jews and even though the Jews agree not with them.

If Christians are sincere, they will prove by their lives, instead of by their words, that Christ is the Son of God.

If the Jews have become, in one sense, the money changers of the world, Christians can blame themselves for this. Is it not true that Christian nation after nation passed laws forbidding the Jews to hold irremovable property and thereby forced them to own removable gold?

Read the story of Spain, of France, of Germany, of England. It is a story of Jewish persecution which added no luster to the Christian concept of charity.

Paul, the Apostle of the Gentiles, although a Roman citizen, was a Jew. So were his fellow Apostles.

Shall Gentile Christians return gratitude to these sons of Jewry by persecuting the race that blessed them with their faith?

—The Editor.

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was no numerus clausus on the porch of the Temple when Christ drove the money-changers out with a lash and the stinging rebuke: *'My house shall be called the house of prayer, but ye have made it a den of thieves!'* He spoke as a Jew to Jews.

"Marx, Engels, Trotsky, and the Bolshevism of Lenin and Stalin, were not Jewish reactions of self-defense against Christian discrimination, but the climax of progressive social revolt against a capitalism that had departed from Christian principles under the fascination of the industrial revolution and which had been heavily financed by Jewish capital. The Jew was not the cause of the Russian revolution, but the entrepeneur, who recognized his main chance and seized it shrewdly and successfully."

RELATIVE to the divinity of Christ which, in the mind of Mr. Cournos, was irrelevant to the discussion, we read Rabbi Newman's statement that Jewry cannot accept Jesus as the Son of God or the Messiah. In Jewish eyes the Messiah—or, better still, the Messianic Age—is always to come.

If the Messiah is yet to come, argues Father Walsh, how can the astounding prophecies of Isaiah in the Old Testament (chap. 53-55) be accounted for? With unerring accuracy they foretold the coming of Christ, His passion and His death, years before those events occurred. Did Christ not prove that He was the Son of God by dying on the cross and rising from the dead? Did He not fulfill the prophecy contained in His words, *"Destroy My temple and in three days I shall build it up again?"* Those who fail to accept Him must necessarily regard Him as an impostor who is not worthy of a place on the altar of any church.

"If I were a Jew," says Father Walsh, "convinced intellectually of the nonfulfillment to date of the Old Testament prophecies respecting the Messiah, and believing, as then I must, that the Anointed is yet to come, I would stand fast and reject Christ's claims in toto. The logic of my position would compel me to regard Him as a monstrous impostor. If He could proclaim Himself the Son of God before the Sanhedrin, if He could impersonate the promised Messiah before the Roman governor, if He could deliberately disturb the Holy City even to riots that ended in bloodshed and take steps to perpetuate the fraud forever by the agency of a universal Church; if, in a word, He could be a rogue in the major premise, I will not compromise with Him on the minor issues of high culture, moral beauty, or social enlightenment. He must in that hypothesis forever remain a scandal to the Jews and a stumbling block to the Gentiles. If the divinity of the Founder is excluded, Christianity inherently would be no more salvific than Confucianism or Buddhism."

To the minds of some, religious tolerance is all that is needed to solve this problem of Jewish-Christian relationship. As the Right Reverend Mr. Stewart remarks, toleration is not enough—it is easy only for those who do not believe anything very much. The majority of people who consider themselves tolerant are merely indifferent. A witty Irish peasant once observed: "If we could all agree to be atheists, we could all live peaceably together as Christians."

It is possible for one criminal to tolerate the vices of a fellow criminal because both are on the same level, but that certainly does not raise their moral standards or make either of them virtuous. The word, "toleration," is a pagan one which should be relegated to oblivion. Charity should replace it—the kind

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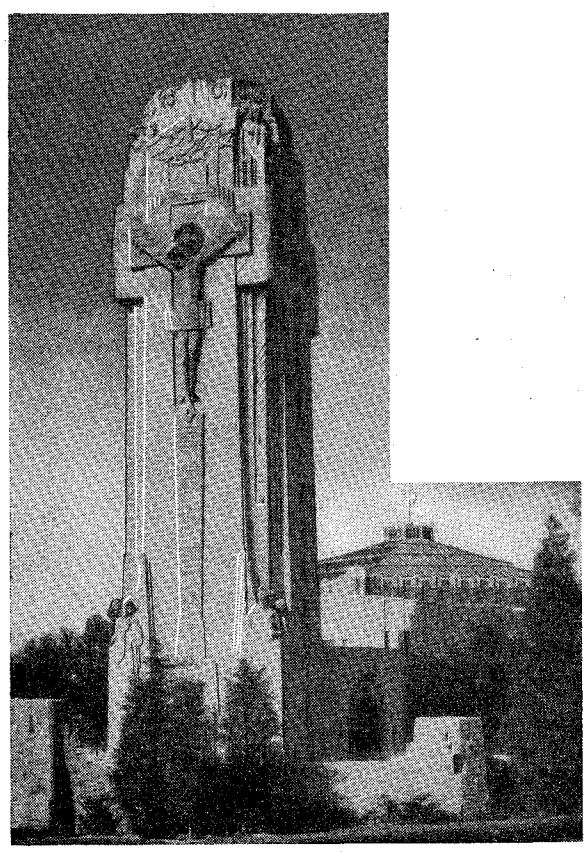
FROM THE TOWER



THE SCHOOLBOY KNEW

I KNOW of no time in all the periods of civilization when so many men and women were concentrating their minds and energies so vigorously upon the problem of reconstruction and of prosperity as this present age.

The communistic panacea is to place all productive organizations and all property in the hands of the state. Unfortunately, they forget that weak men, greedy men and cruel men will be executives of this new state. They will be no better than the Caesars, the Napoleons or the captains of industry and finance whose policies have plagued civilizations throughout the ages.

The anti-Communists are likewise prolific with their remedies. There are the old age pensioners, the international treaty worshippers, the money tamperers, the anti-Jews, the totalitarians, the Fascists, the New Dealers, the Nazis and the labor unionists—each and every one of them thinking that his special brand of patent medicine will act as a charm or as a philosopher's stone to change all the the dross, drab materialities of economic life into precious gold.

Unfortunately, these reformers are no better than are the Communists as far as permanent results are concerned; for they all fail to take into consideration the basic evil which is eating out the heart of civilization. I refer to the evil of fallen human nature that persists in falling to new low levels.

In every instance the objective of all these reformers is to obtain bread, clothing and shelter equitably distributed for all men. In every instance they fail to turn to the sure source-supply where all these necessities are found in ample store: *"Our Father Who are in Heaven . . . Give us this day our daily bread."*

The clear-thinking reformer who has a right to entertain some hope of success is he who will recognize the cause of our evils in the human heart. A species of spiritual leakage of the heart has more to do with the greed, the avarice, the corruption and the social anemia which relentlessly is taking its toll upon this generation. Charity, the life-blood of society, has leaked through the valves of selfishness.

One day the Apostle Peter, somewhat proud of his association with Christ, approached the Master and said to Him: "Behold, we have left all things and have followed Thee."

This was the same Peter who, two years before, was a poverty-stricken fisherman; the same Peter who, a few months afterwards, was about to deny the Christ.

ONE IS tempted to think that, possibly, St. Peter was very much pleased with himself for having sacrificed his gnarled nets, his smelly boat, his torn sails and his slimy cargo of fish to associate with the Master from Whose presence there beamed a celestial light and from Whose lips there dropped golden words of wisdom.

Yes, one would think that poor St. Peter had left a palace and a Garden of Eden to follow the humble Nazarene.

However, he was still in his student days when he passed this remark. The Gentle Master, without chiding him, replied: *"Amen, I say to you, there is no man who hath left house or brethren or sisters or father or mother or children or lands, for My sake and for the Gospel, who shall not receive a hundred times as much now in this time—houses and brethren and sisters and mothers and children and lands, with persecutions: and in the world to come, life everlasting."*

All reformers would do well to read the above passage several times. Perhaps, like St. Peter, they are overly pleased with themselves for having sacrificed their time and even their money to propagate some nostrum or panacea for the welfare of humanity.

What have they sacrificed except what God had given them in the first place?

What benefits shall accrue to them for their sacrifices, if they were not made for Christ's sake and for the truths of the gospel?

Jesus Christ is most explicit in teaching His pupil and Apostle that all those who leave father and mother, sisters and brothers, children or lands to become crusaders in teaching the principles of the gospel for His sake shall receive rewards, even in this life, a hundred times as much as they sacrificed.

THERE is only one curative for the social ills which beset the world. It is Jesus Christ and His gospel—not part of His gospel but His entire gospel.

Unfortunately, there are too many of us who emphasize only one part of the word of God. Sunday after Sunday, we bear down on the fact of man's eternal destiny after death. Some of us are inclined to regard man as composed of soul only, just the same as the Communists are inclined to regard him as composed of body only.

In either case there is error because man is composed of both body and soul. The gospel of Christ fully recognizes this and supplies remedies of man's temporal, social ills as well as graces and gifts for his spiritual ills.

"Seek ye first the kingdom of God and His justice and all things will be added unto you," including bread and clothing and shelter!

Recognize the fundamental teaching respecting both the spiritual and social life of man given us by the Master. I refer to His teaching on charity so beautifully explained in the thirteenth chapter of St. Paul's letter to the Corinthians.

LAST SUNDAY, as I was addressing the children from our parish school, I had occasion to explain the meaning of charity. Adapting my words to suit their childish minds, I told them that charity meant that we must love God above all things—with our whole mind and heart and soul; and that we must love every man and woman, boy and girl in all the world in such a way that whatever we do or say or think of them we are doing or saying or thinking of Jesus.

I recollect that I advised the children to practice seeing God's beauty in every flower that bloomed:

"You are not seeing all the beauty in a flower unless you see the beautiful mind of God Who made it; practice finding God's power and might in the lightning flash and the thunder clap; practice seeing God's wisdom every night you look at the thousands of stars which twinkle in the heavens above; practice hearing God's voice in the song of the bird. In other words, see, feel, taste, hear and discover God everywhere in everything."

Then I advised my young audience about men. I said to a little six-year old tot: "Barbara, who is the little girl seated next to you?"

She answered: "Please, Father, that is Muriel."

"Is Muriel your sister?" I queried.

"Please, Father, she is just my classmate."

Then, turning my attention to a handsome, freckled, red-headed boy, I said: "Jack Christie, is Frank Campi just your classmate or is he something more?"

Loud enough for every parishioner in the church to hear, Jack replied: "Yes, Father, he is my brother. He doesn't live in my house but unless I treat him as my brother God won't treat me as His son."

"Ex ore infantium"—out of the mouths of children!

All day I pondered on this answer. It seemed to me that the eighth-grade student was suggesting that there existed a contract between God and ourselves — a contract expressed in words like these: "I, your God, will truly be your Father and you My son, if you truly love every person in the world as your brother or sister."

Little boys and girls who are unspoiled by the grime of our adult world are certainly closer to the reality of truth than those of us who have become blinded by the reality of sin.

In the answer which was given to me at the instruction class for children is contained the key to all our social difficulties.

Therefore, brave reformers that you are, imagining that you have given everything to God including the leaky boat of your souls, its rotting sails of the flesh, its tangled nets of passion, its slimy cargo of sins, pause and consider; there is no hope for you or for me or for our carefully conceived plans unless we can restore the concept of God's fatherhood and of Christ's brotherhood in human hearts.

God bless every one of you!

Father Coughlin

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CONGRESS SUPPRESSES THE TRUTH

by Leon Hamilton

IT HAS not been printed yet, because there are interests that do not want it printed!"

Those were the thundered words of Senator Guy M. Gillette, in the last session of Congress. He referred to a report of the Federal Trade Commission dealing with farm incomes and the purchasing power of the dollar.

In the fall of 1935, Congress petitioned the Federal Trade Commission to investigate the steadily falling farm revenues and constantly decreasing dollar values. The investigation required $150,000 and two years of labor on the part of financial and statistical experts.

Its findings were checked and re-checked by the Federal Trade Commission which drew the following conclusion as a result of the report:

"The survival of independent farming, by those who own their own farms and maintain an American standard of living, is in jeopardy."

A long, detailed report in eight volumes was drawn up and four copies were made. The Federal Trade Commission kept one and forwarded the other three copies to the Department of Agriculture, the Senate and the House of Representatives, respectively.

When it reached the Senate, it was referred to the Committee on Agriculture and, thus, Senator Gillette, who is chairman of the subcommittee, received an opportunity to study it. He described it as one of the most revealing records ever placed before Congress and recommended that the report be printed.

Congress has refused to publish the expose because the Committee on Printing maintained that the expenditure would be too great!

Buying Power of Consumer's Dollar Victim of Same "Monopoly" That Wrecks Farm Income

SOME interesting revelations were brought to light as a result of the Federal Trade Commission's investigation. It disclosed the existence of monopolies in dairy, grain, livestock, flour, bakeries, biscuit, meat-packing and chain groceries. It described the artful tactics of these monopolists who decide arbitrarily what price the farmer shall receive for his produce and what price the consumer shall pay for that produce. During the lean years of 1929-34 these distributors, or monopolists, were purchasing milk and cream at such ridiculously low prices that the farmers produced at a loss, sinking steadily deeper into debt. Interest on their mortgages accumulated and land and home foreclosures were threatened. In sheer desperation, they staged milk strikes with the hope of forcing distributors to pay fair and equitable prices.

On the other hand, the consumers fared no better, being forced to pay such outrageously high prices for milk products that they could no longer afford to buy them. With the consumption cut down, the prices paid to farmers were further decreased. Our agricultural classes were faced with the alternative of selling their products for a mere pittance or permitting them to deteriorate and spoil, thus inflicting a total loss upon themselves.

While all this misery and suffering was rampant, the monopolists were merrily accruing handsome profits from increased prices to consumers and decreased prices to producers. For example, reports of ten companies handling, distributing and processing milk products indicate that they paid average salaries of $50,000 or more to the operators of the monopoly, excluding bonuses and commissions—and this during the "depression" years!

The same conditions obtained in the distribution and processing of meat, grains, tobacco, groceries, etc. In all cases, producers were compelled to sell their products at prices far below production cost, while consumers were forced to pay increasingly high prices for these products. As a result, the consumers' dollar became more or less worthless because of its decreased purchasing power. Strikes, boycotts and picket lines were resorted to, as both producers and consumers endeavored to secure fair prices, but all their efforts were in vain. The relation between the farmers' income and the consumers' dollar has steadily gone apace until agricultural production in America has been almost destroyed and the purchasing power of the American consumers has been decimated.

Agricultural production has been almost destroyed and the purchasing power of the American consumer has been decimated.

NOT satisfied with these diabolic achievements, the sordid hand of monopoly is still reaching out to throttle the last breath of a languishing people. While American agriculture lies prostrate, the distributors *are importing farm products from foreign nations* —nations which have low currency values, collectivized production, regimented labor, poor standards of living and great surpluses. These goods are sold to the American consumers at high prices. Then, these monopolistic distributors and processors turn around and export America's agricultural products to countries where consumers pay far less for them than do American consumers. Thus, our farmers receive low prices for their products because they are sold to foreign nations. At the same time, agricultural products of foreign countries are bought by the monopolists at low prices and sold for high prices to America's consumers.

Who receives the handsome profits made on these transactions? The unsuspecting reader might assume that they are distributed as dividends to the actual owners, or stockholders, of the company. That, however, is not the case, as such ill-gotten gains are seized by the bankers who, through financial holding companies control these monopolies although they actually own an insignificant portion of the stock in them. A study of the financial reports of the so-called monopolies will corroborate the above statements.

But therein lies another tale—an appalling tale of destructive holding companies and their operations. It is a story of many chapters, over every page of which hovers the spectre of the financial liberty which has long since vanished from our midst. Its plot is well-planned, though tragic. Its villain is not the stockholder who has invested his funds in a monopoly. Rather, he is the victim of the real monopolists—a catspaw in the hands of those financial barons who control bank holding companies and who dictate the policies of monopolies which they do not own, but whose profits they reap.

In the event that the government should prosecute these monopolies for violation of the Sherman Anti-Trust Law, it would not be the real culprits who would suffer the consequences. They whose purses are fattened through the invested funds of others would not sustain reverses. The actual owners—the stockholders—must bear the brunt of punishment if monopolies are destroyed. It is they who would suffer the loss of their wealth, because they were helpless to prevent the appropriation of their property and the confiscation of their proprietorship by the masters of the holding company—masters who control the policies of the monopoly through interlocking dummy directorates.

It might be well to mention here that the government has consulted with its legal experts and it is reasonably presumed that it has delegated them as "trust-busters." Evidently, the program of trust-busting was announced by prophets Ickes and Jackson—

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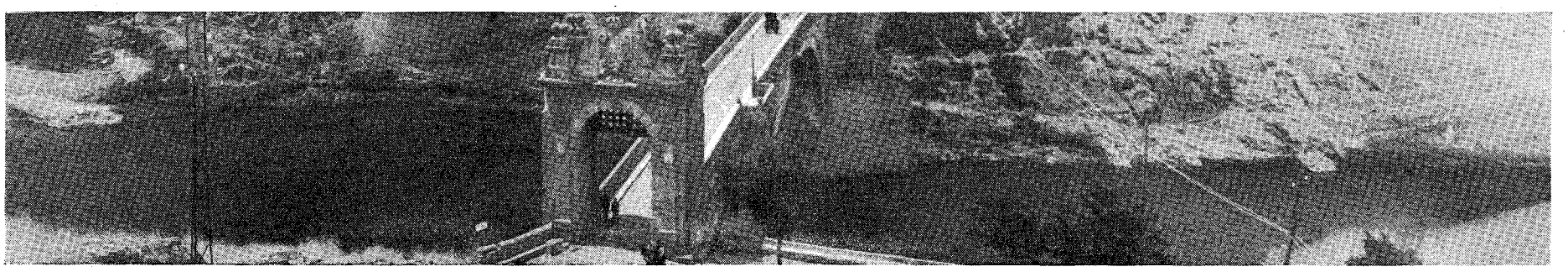
SPAIN'S CORPORATIVE STATE

by James F. Edwards



LAST SUMMER, during my stay in Spain, I asked General Franco this question:

"Is it true that Your Excellency plans to establish an absolute dictatorship in Spain in the event of final victory?"

And the generalissimo promptly answered:

"Roundly no. Spain will find her natural form of government as soon as she finds herself free of the foreign chains that restrain her nature. In the plan of the twenty-six points of Falange Espanola Tradicionalista of the J.O.N.S., incorporated in the new State, the political future of Spain is contained and in these points there is no mention of dictatorship. This word is incompatible with our ideas and with the reality of a country which will find herself, for herself and freely, through a spontaneous and unanimous decision, ready to liberate herself from foreign moulds."

Article six of the twenty-six points states: "Our State is a totalitarian instrument in the service of the integrity of the country. All Spaniards will participate in it through their family, municipal and syndical function. No one will participate through political parties. The political party system will be abolished implacably, with all its consequences: inorganic suffrage, representation by opposing factions, and a parliament of the known type."

In other words, Spain will unquestionably have a Corporative State. In his Encyclical "Quadragesimo Anno," Pope Pius XI points out the advantages as well as the disadvantages of this type of government. The Encyclical states:

"Little reflection is required to perceive the advantages of the institution thus summarily described; peaceful collaboration of the classes, repression of Socialist organizations and efforts, the moderating influence of a special ministry.

"But in order to overlook nothing in a matter of such importance, and in the light of general principles stated above, as well as of that which we are now about to formulate, we feel bound to add that to our knowledge there are some who fear that the state is substituting itself in the place of private initiative, instead of limiting itself to necessary and sufficient help and assistance. It is feared that the new syndical and corporative institution possesses an excessively bureaucratic and political character, and that, notwithstanding the general advantages referred to above, it risks serving particular political aims rather than contributing to the initiation of a better social order."

Abolition of Political Parties Gives Best Hope for the Future of Iberia

IF ONE reads carefully the answer of Franco to the question I put to him and then as carefully reads the statement of the Holy Father it is obviously clear that Franco intends to set up a government in Spain closely in line with the Church's conception of a Christian social order. Further than that, Franco intends to avoid the grave error under Fascism of creating a corporative institution that possesses an "excessively bureaucratic and political character."

Franco's statement made to me is the answer to those who claim that, in the event of victory, he will set up a purely Fascist state fashioned after Germany and Italy. The Holy Father's statement is the answer to those who claim that the Church is in sympathy with Fascism.

The Corporative State is not a theoretical government; it is a practical social order in operation in Portugal. Within the past decade, Portugal was the seat of revolt and counter-revolt, strikes, lockouts, insurrection and civil war. The day dawned for the Corporative State and the new order witnessed the disappearance of the grave social afflictions disturbing the country. While the change is not entirely attributable to the new State, it played a notable part in creating harmony out of chaos.

Had the indomitable Dolfuss refused the unwise advice proffered by an injudicious friend, Austria would now enjoy a Corporative State patterned after the present government of Portugal. Dolfuss attempted to eradicate socialism and radicalism by force. It led to his assassination as the Heimwehr who murdered him were socialists employed by the Nazis and dressed in the uniform of the Austrian guard.

A CURSORY examination of the principles of the Corporative State is necessary to understand its purpose and intent. Primarily, it aims to correct social abuses, "guaranteeing to capital a fair profit in industry and a fair and equitable wage to the worker." By outlawing strikes it settles industrial questions and disputes by local, provincial or national organizations. While it may not produce an industrial Utopia, it acts as a balance for industry and as a safeguard for both capital and labor. If it had existed in the United States during the past year—and the Corporative State may exist under any form of government except Communism—the serious strikes that occurred, would not have happened. Under it strikes, lockout and walkouts are illegal.

The Corporative State is made up of local groups called syndicates. Each branch of industry has its syndicate with equal representation from the ranks of capital and labor. Each syndicate deals with all questions affecting profits, hours, wages and conditions of labor.

A step higher is the confederation. This is a provincial body made up of employers and syndicates. It settles all provincial questions of capital and labor. A step still higher are the corporations for each branch of industry and are composed of employers and workers in that particular branch. The president of the National Corporative Council, as well as the secretary, is nominated by the government. The National Council represents national employers' and workers' federations for all corporations.

In other words, if a question either affecting capital or labor cannot be solved by the local group or syndicate, it goes to the provincial group or the federation. If the provincial body is unable to solve it, it goes to the Corporative Council. As the Holy Father states in the Encyclical, "Quadragesimo Anno": "The corporations are composed of representatives of the unions of workingmen and employers of the same trade or profession and as true and genuine organs and institutions of the state they direct and coordinate the activities of the unions in all matters of common interest."

No thinking man denies that the principal concern of modern day society is the right of capital to a fair profit and the right of the worker to a living wage. The grave evils besetting the world take their root in the concentration of wealth by a few capitalists, the building of monopolies and the centralization of economic power in a small number of families. In contradistinction to these evils, are the evils of labor where leaders are governed in their actions by purely selfish motives, where the labor union does not serve the best interests of the worker, where strikes

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Farming Is World's Biggest Business

By HON. MARVIN JONES
Representative from Texas

LET ME remind you the business of farming is the biggest business in the world. There are $40,000,000,000 worth of farm lands, with more than a billion acres in cultivation. There are 65,000,000 cattle and 51,000,000 hogs. We produce an average of over 2,000,000,000 bushels of corn every year, and about 700,000,000 or 800,000,000 bushels of wheat. We produce great quantities of cotton, an average of 13,000,000 bales per year. No business in the world is comparable to the farm business.

Establish Partnership Between Employer And Labor

By HON. EDWARD R. BURKE
Senator from Nebraska

THE LABOR act should be rewritten and the enforcement agency reconstituted upon a different premise. We should act on the belief that employers as a whole desire to treat their workers fairly, and that employes in general are anxious to render a fair day's work for a fair day's pay. It should be our effort to establish on a solid foundation the real partnership in interest between those who contribute their labor and those who furnish capital and management.

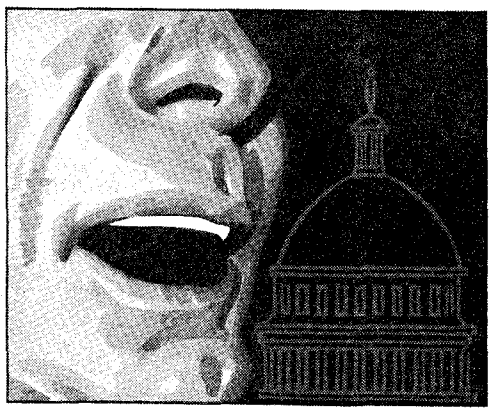
The goal should be steady employment in private enterprise for all who are able and willing to work; employment under proper working conditions for reasonable hours and at fair wages; complete freedom, without coercion or intimidation from any source, in the choice of representatives for collective bargaining; with the door of opportunity kept open at all times for advancement to those possessed of superior skill and initiative.

Let this law which now is merely a punitive statute applicable to the employers alone, be made to cover all who are a party to the labor relationship. The experience of the past two years should convince thoughtful labor that better results will be obtained if the act is amended so as to protect the worker from attempted coercion and intimidation from any source. It can be of no particular satisfaction to the worker to be free from interference from his employer with the exercise of his right to join a union, and if so which one, if he is to be left exposed to the ruthless demands of rival labor organizers. The freedom of the employe in this respect should be made complete.

Business Customers Needed More Than Confidence

By HON. ROBERT G. ALLEN
Representative from Pennsylvania

I HAVE before me an accurate survey of the incomes of various economic groups in different parts of our country. I have not chosen extreme cases which might distort the presentation I am trying to make. Rather I am presenting a cross-section of a condition which is almost inconceivable. In New Jersey, a state which we consider well advanced, 50,000 working people are paid between $5 and $8 weekly; 34,000 receive less than $5 weekly; 292,000 are paid a wage below $17 for a week's work. There you have 292,000 potential customers, decidedly eager to consume but unable to do so for obvious reasons. One-half of the total families in the village of Albany,



"Will the Gentleman Yield?"

Ga., receive an annual income of $633 or less, while tobacco workers in certain parts of Kentucky labor 280 hours each month at 11 cents an hour.

In Beaver Falls, a few miles from where we sit, over 50 per cent of the families in that community receive less than $24 each week. Remember that the average American family is four persons. I challenge any one to tell me how human beings, American citizens, can exist in a decent manner on these pitiful incomes, let alone consume the produce from our factories. We cannot expect people to be good citizens when we deny them the blessings of citizenship.

There are approximately 31,729,000 farmers in the United States. In 1937 their average cash income was $269 per year. It would take an economic Houdini to figure how this vast segment of our population can purchase our steel products from Pittsburgh on these pitiful incomes. I wish to be a little more specific so let us elucidate another angle of ths problem. In Chicago one out of ten wage earners with incomes ranging between $500 and $1,000 annually owned automobiles. Among families enjoying $5,000 or more, 9 out of 10 reported automobile ownership.

Let me repeat that 1 out of 10 in the lower-income group and 9 out of 10 in the higher-income group owned their own automobiles. In America, only 500,000 persons enjoy annual incomes of $5,000 a year and over, while the great majority hobble along on an average of $1,250. I realize that statistics are dry and uninteresting, but here they prove pretty conclusively why we can't sell more autos, why great factories are idle, why millions are unemployed.

Here we have the answer why we cannot consume our output. Business today needs customers even more than confidence. A sufficient percentage of the benefits of this machine age have not been passed on to the masses of our workers, and we must increase the incomes of these submerged millions before economic balance can be restored. A larger share of the benefits of this machine age must accrue to the people in the form of lower prices and higher wages if an active market, which is the life-blood of industry, is to be maintained. Government economists realize this, enlightened businessmen are cognizant of this fact, and labor leaders are aware that here lies the cause of our troubles.

Little-Business Is Taken For A Ride

By HON. DUDLEY A. WHITE
Representative from Ohio

LITTLE-BUSINESS men of the nation have just been "taken for a ride," but at their own expense. In that respect they are no worse than their "bigger" brothers, who traded their right of free speech for a Presidential grin several weeks ago, except that the latter could more easily pay their own expenses to Washington and back home.

Those exact words have been expressed to me by one of the delegates to the President's Little-Business conference, and the same idea has been voiced to me by many others.

The numerous attempts of the administration to control the conference are now a matter of actual record.

Thank heavens, a substantial number of these fellows refused to be manipulated and had enough independence to carry through numerous features of a program that did not originate with the administration and which were adopted in spite of the efforts for control and domination.

When it came time for the main conference to subdivide into group meetings, Secretary Roper hand-picked the temporary chairmen. From this course of action came the committee designated to call on the President. Roper's interference caused another minor rebellion.

The latest development reveals the fact that the 12 representatives who were permitted to bask in the sunshine of the Presidential smile did not even present the actual resolutions adopted by the conference. They made a report. It referred to the "accompanying resolutions," but the resolutions were not attached. "By oversight or intent," says the Washington Herald, "they were left in Roper's office when he marshaled the 12 for the march to the White House."

For some strange reason the report was distinctly "toned down." These gentlemen took it upon themselves to modify the full action of the conference. A strange assumption of authority, to say the least. I wonder if it explains the reason why Secretary Roper was so anxious to select the temporary chairmen of the individual groups and control their organization by his own appointment rather than choice of the delegates.

U. S. Must Protect Home Market

By HON. AUGUST H. ANDRESEN
Representative from Minnesota

DURING the year 1937, just passed, 604,570,458 pounds of beef, pork, lamb, and poultry came into the United States from foreign countries. This meat was estimated to be worth $58,531,897.

More than 76,000,000 pounds of butter, cheese, and other dairy products worth $15,798,947 entered into American consumption from foreign production.

To say nothing of the foreign importations into this country of grains and preparations having a value of $102,391,930 and which includes 114,701,983 bushels of barley, rye, oats, wheat, and corn; and 186,000,000 pounds of rice and rice flour, and 371,243,456 pounds of malt made from barley, which alone was worth $11,313,000. (Many farmers growing barley wondered why the price on barley was so low last year. I have just given the answer which broke the price and closed nearly all malting plants in this country for months — throwing thousands of men out of work.)

No farm program will succeed as long as the administration compels our farmers to produce less, and at the same time permits injurious foreign competition in our domestic market.

Any permanent farm program should protect the American market for domestic production.

Renounces Country But Not Dollars

By HON. LUTHER PATRICK
Representative from Alabama

THE FORMER Miss Barbara Hutton took just enough time away from the society of European nobility to make a speedy return voyage to New York and there in Federal court formally and finally renounce her American citizenship.

Now, one very practical reason given for this step by tax experts was that the famous Countess Haugwitz-Reventlow thereby put her son, born of this marriage, with Danish nobility, in a position to save about $20,000,000 in good American estate taxes that would have and ought to have been levied against her fortune in the event of her death as an American citizen. It is said that, upon her death as a Danish subject, the estate tax to be paid out of her American fortune of more than $45,000,000, would be only about $6,000,000, which, of course, would all go to the country of her choice, Denmark; whereas if she had remained a citizen of the United States, the estate tax would, under present laws, have been around $26,000,000 for the somewhat depleted coffers of our Uncle Samuel.

A few days before last Christmas, in the season of charity and good will, at the very moment that the exalted Countess Barbara was telling Uncle Sam with due formality that she was ashamed to admit any longer that she was "kin" to him, a strike was in full blast by $10- and $12-a-week girl clerks in the countess's American Woolworth empire. These "impudent female citizens," of a country whose Constitution actually outlaws all titles of nobility, wanted a raise in their wages; they were brazen enough to ask for what they called a "living wage." They were so disrespectful and so devoid of proper sense of reverence as to display banners that referred to this authentic member of the Danish nobility in such terms as this: *"Babs has renounced her citizenship, but not her profits."* Now, despite the vulgar and shocking familiarity of this reference to the person of a certified genuine countess, the assertion itself is very mild.

Not only has the countess not renounced her American profits, which even now are said to be more than $1,750,000 a year, not only has she placed her new family of alien aristocrats and her beloved adopted country in a position to gain to the extent of between twenty and twenty-five million dollars at the expense of her scorned and repudiated Uncle Samuel, but while continuing to exercise full control over the very existence of her unappreciative American employees she has adopted a status that insures her against any concern with or even knowledge of their condition, insulates her from all annoyance from their outcries, and tenderly protects the gentle creature from any appeals for charity on behalf of these or others of Uncle Sam's socially and economically ineligible nieces and nephews that otherwise might assail her delicately Patrician ears.

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Five Sparrows

Is This the Pri

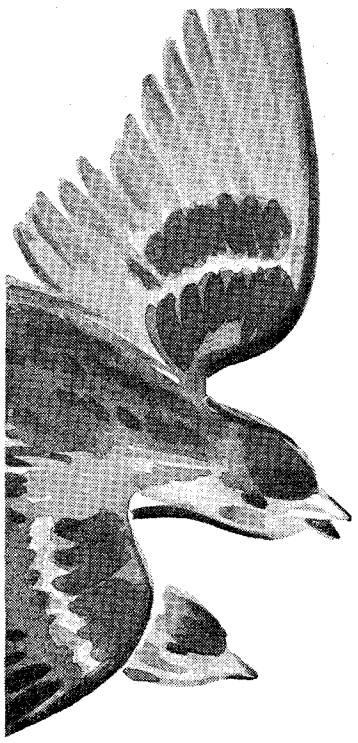
by Rev. Cha

Sunday *February 27, 1938*

THIS afternoon's address concerns itself primarily with the laboring man. The thoughts about to be expressed will be developed from a letter which I received recently. Before reading it to you, permit me to outline plainly my general position towards labor and the laboring man: it is one which regards him and his class as victims of the unsound system of industrial and financial capitalism. It is one which regards this capitalism as the greatest contributing cause to the economic miseries which we are experiencing.

Therefore, I take the position of one who will do his utmost to remove the abuses which have characterized capitalism because I sincerely believe that the continuation of this system will exasperate beyond endurance the laboring and agricultural classes of America; if the application of reasonable remedies are not supplied forthwith, unreasonable force will hold sway.

While I have stood and will continue to stand on the side of labor, nevertheless, I will oppose wholeheartedly the adoption of unsound remedies, which



ultimately will render labor's position even worse than it is at present.

The letter, to which I refer, reads as follows:

"Reverend Sir:

"For many years you have been pointing out the injustices which we laborers have suffered. Somehow or other, you always stop just at the point where you should call upon us to rise up and overthrow the men who have been reaching into our pay envelopes.

"There is no other way out for our people except to organize a political party for labor and take things into our own hands.

"It is time that we overthrow capitalism and set up in its place a good brand of Socialism or Communism.

"Why don't you encourage that movement and stop throwing verbal brickbats at Communism?

"The bankers and the factory owners have had this country long enough in their hands. It is time we put the pressure on them and take the country in our hands. Turn about is fair play.

Sincerely yours,"

MY FRIEND, every honest person keenly sympathizes with you and your fellow laborers. Moreover, all friends of labor recognize that sympathy must give way to concerted action. Sympathy alone will neither clothe, nor feed, nor shelter your children.

Thus Communists, Socialists, Catholics, Protestants, Jews, Gentiles, union laborers and non-union laborers gladly agree on that point. They must continue to stand together for the overthrow of industrial and financial capitalism or else capitalism will continue to exploit them through the agency of wrangling political parties and class legislation which constantly is forging new chains of servitude.

While our negative objective is identical, unfortunately our proposed methods of attack and positive objectives are in conflict. Communists maintain that we should abolish the private ownership of all factories, public utilities, mines, forests and farms, if necessary by revolution and force. They maintain that these basics of production should be owned in common by the state for whom all the citizens must work. And, finally, they propose that the state should be controlled by the firm hand of a dictator and his commissars.

Christians, on the other hand, favorably regard the public ownership of those economic basics which, by their nature, are too essential for the public good to be monopolized by individual citizens. They uphold the doctrine of private ownership for farms, homes and industrial institutions which, by their nature, can be operated and controlled by private initiative without interfering with the public good.

Christians point out that the sad economic conditions which capitalism has inflicted upon you and your fellow workingmen has resulted from a lack of private ownership. You live in a rented home. You work in a capitalistic factory that is not your own. Your hands ply tools which belong to absentee owners. You work for wages which are not of your own bargaining. You pile up profits for others and debts for yourself. You are slaves of an hourly wage system and victims of unemployment which force you to accept the crumbs of dole which fall from the tables of rich taxpayers.

Communists teach that citizens exist for the state. On the contrary, Christians maintain that the state exists for the citizens. Moreover, they are sadly aware that state domination and control of all property is an abuse no more to be tolerated than is the capitalistic control of all wealth.

And, finally, we maintain, that these abuses should be eliminated through peaceful means of organization.

IT IS regrettable to find Communists and Christians so hostile towards each other. Thoughtless Communists trace the unhappy condition of the laboring class not to politicians, who have proven themselves to be the servants of exploiting capitalism but to Christianity itself which, in principle, has always been the defender of the laborer. Unmindful of the lessons of history, the disciples of Karl Marx forget that slavery was the common condition of mankind before the coming of Christ, Who was the first Person in all this world to teach the doctrine of the living wage and the foremost advocate of liberty.

Because they entertain such incorrect ideas, the Communists say "Down with the Church; Down with Christianity! Away with Christ! Crucify Him! We have no king but Caesar!"

Therefore, the state becomes their heaven. The Caesars become their gods.

Sound Christianity no more defends the unjust laws passed by time-serving princes than do the Communists. Together with the Communists, Christians indict these leaders. But Christians, remembering that they who cried, "Away with Him! Crucify Him! We have no king but Caesar!"—also remember that these catch-phrases originated with the Pharisees of the Sanhedrin and their kept lawyers who devoured the homes of widows and orphans—lawyers who placed unbearable burdens upon the backs of the poor which they themselves would not lift a finger to remove.

My friend, open your Scriptures at the gospel of Christ according to St. Luke and there read the castigation which the Master dealt to the law-makers and their legal servants:

"Woe to you, Pharisees, because you tithe mint and rue and every herb and pass over judgment and the charity of God . . . Woe to you, because you are as sepulchres that appear not; and men that walk over, are not aware. (Luke 11:42, 44).

"And one of the lawyers answering, saith to Him: 'Master, in saying these things, thou reproachest us also.' (Luke 11:46).

"But he said: 'Woe to you lawyers also, because you load men with burdens which they cannot bear and you yourselves touch not the packs with one of your fingers'." Luke 11:46).

I am confident, sir, that you know the general interpretation of this scriptural passage: The politicians and their lawyers will tithe rue and mint—legislate useless laws—and thereby strain at a gnat. On the other hand, they will swallow a camel by refusing to accept the doctrine of the charity of God, the doctrine of the brotherhood of man — the important thing—and, upon that principle, legislate justice for all.

They are the politicians and lawyers whom the Master likened to graves that you and your fellow laborers walk over as you view only the grass that grows and the flowers that bloom—the grass of doles and the flowers of promises—and you are not aware that beneath the grass and the flowers lie the decaying corpses of perfidy and betrayal.

YOU and your fellow workingmen, sir, desire to organize a political party which you will label with the word "Labor." Are you ignorant of the history of all political parties? Has not experience taught you that your salvation rests not in the hands of politician-lawyers or of dictators or of congresses?

They have always burdened the backs of the poor. They have always prevented the establishment of justice by using their office and their prestige to hide knowledge. When will you learn that all political parties were people's parties in the beginning; that no political party ever remained faithful to its trust because politicians preferred to be politicians rather than Christians?

No wonder Christ characterized the politicians and the lawyers who tried to trip Him in His speech with these stinging words:

"Woe to you lawyers, for you have taken away the key of knowledge. You, yourselves have not entered in: and those that were entering in, you have hindered." (Luke 11:52).

One of the basic troubles with Communism is that it puts a price tag on labor and forgets the inestimable value placed by God upon a human being. It distinguishes not between price and value—the price paid for your labor and the value of your person.

Christianity regards you not as a servant of the state, nor as a cog in the wheel of politics as do Communism and Capitalism. Christianity regards you as a son of God. Christianity maintains that there is no adequate price to be set upon your labor because you are entitled to a living wage even though you are unemployed through no fault of your own. Slave prices legislated by a slave state are abhorrent to us.

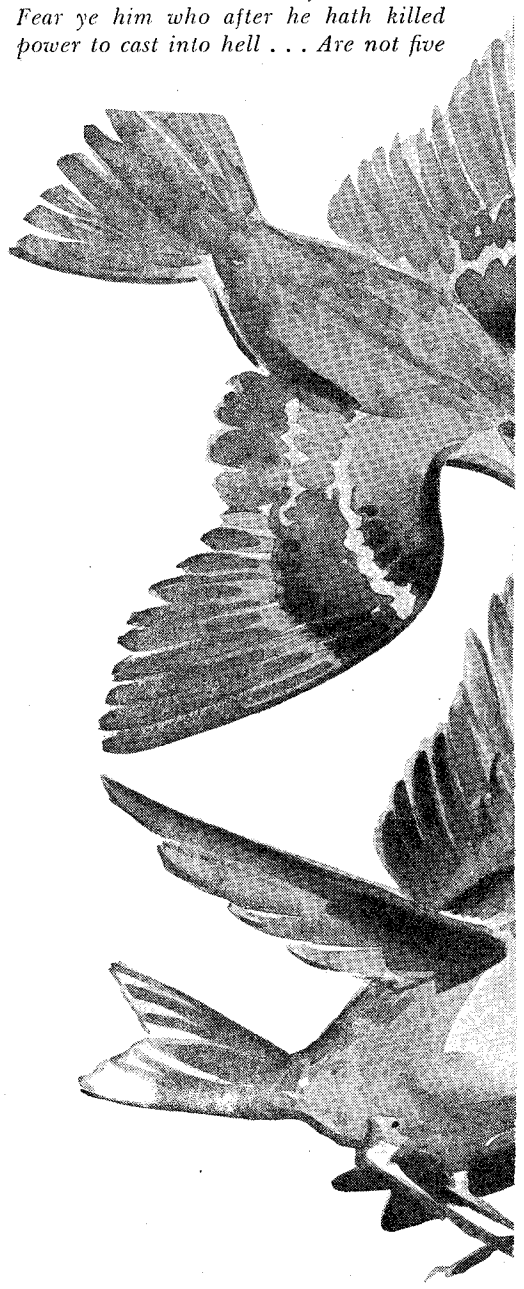
It is most unfortunate that both you Communists, and too many Christians, are unmindful of the divine dignity with which the Creator has clothed us. In a spiritual sense the laboring class has gone slumming, preferring to wear the rags of fallen human nature and deserting its palatial home, its regal crown, its wardrobe filled with the celestial vestments woven and designed by the Hand of God.

Today labor stands in the marketplace permitting itself to be bargained for like slaves upon the block of ancient Wall Street. No wonder you have become the pawn of capitalists who move you across the chess-board of life to hold secure the queens and kings of monopolized industry and high finance upon their usurped thrones!

Sons of God and brothers of Christ for sale!

The Christ Whom you Communists deride and Whom the capitalistic practices despise had a word to say on this subject to the down-trodden laborers of His day.

"My friends," said He, *"be not afraid of them who kill the body and after that have no more that they can do . . . Fear ye him who after he hath killed power to cast into hell . . . Are not five*



HIGHLIGHTS OF

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Two Farthings

Tag On Labor?

E. Coughlin

)IO BROADCAST

unjust laws passed by time-serving

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sparrows sold for two farthings and not one of them is forgotten before God? Yea, the very hairs of your head are numbered. Fear not therefore. You are of more value than many sparrows." (Luke 12:7).

MR. WORKINGMAN, weigh well the inferences contained within that scriptural passage: Rome had occupied Palestine. Its military leaders were engaged in building roads throughout Asia-Minor—roads over which the legions of the Caesars would travel to occupy more territory and enslave more people. Thousands of oppressed Jews were forced to seek occupation for a few farthings a day in this and in other projects. A living wage was not paid to these laborers. It was a wage of death, a wage that killed the body. Behold sons of God reduced to the level of five sparrows by reason of the price tag which was attached to their persons!

No wonder the Master pointed out to those exploited sufferers the unsoundness of this economy as He reminded His fellow citizens that they are of more value than many sparrows.

Your Communism, sir, like modern Capitalism revives this pagan error which gauges you by the gross materiality of a man-made price.

Christianity appraises you at the value God bestowed upon you. It appraises every action you perform at the lathe, in the furnace pit, on the assembly line, at a supernatural value if you have but the will to make it such—actions which our modern economic system has shorn of their dignity, and thereby reduced you and your fellow laborers to the price of five sparrows at two farthings whom God has not forgotten!

My friend, sincere Christians have real love for every Communist. They advocate no persecution of the followers of Karl Marx or of Lenin or of Stalin. Genuine Christians, distinguishing between Communists and Communism have no love for the latter because they clearly understand that both Communism and Capitalism valuate you in terms of price-profit, and impose upon you a political and a religious slavery which will fix fast forever your hands and feet to the cross of poverty.

If you sustain this oppression of Capitalism or adopt the slavery of Communism, no longer can you reach for honest bread, no longer can you walk the pathways of liberty. Both systems concentrate wealth and power in the hands of commissars—commissars of politics or commissars of finance.

Sir, need I speak to you further upon this subject of my supporting Communism?

Need I intimate further why I entertain no hope in the Caesars of political parties — the opportunists who, in the person of Pontius Pilate, wash their hands of Christ and His gospel, yet guarantee freedom to the thief, Barabbas?

Oh, the world of politics is plagued with Pontius Pilates whose voices re-echo in the halls of parliaments and congresses, everlastingly sounding the release of a new Barabbas and everlastingly condemning the innocent brothers of Christ to walk the highway to Calvary!

Because this is so obvious Christianity will never place its faith in Caesars unless Caesars first place their trust in Christian practice.

Thousands of years of experience has taught us that lesson.

For that reason, if for none other, my voice will never be raised in campaigning for a labor party or for any other party until I am assured that the leaders of a proposed party not only pledge themselves to the principles of Christianity but prove themselves first by practicing these principles.

DOES Christianity advocate class conflict? A thousands times no! It stands for class co-operation.

Does Christianity support the doctrines of rugged individualism? On the contrary, it upholds the truth that no class can prosper unless all classes prosper.

Does Christianity satisfy itself with regarding merely the material welfare of a laborer? Positively no, for we are taught to respect the entire man, composed of body and of soul. We are schooled in the belief that there is a just God Who will heal the stripes borne so patiently by millions of laborers from the beginning of time until its end; a God Who will punish the Caesars and the Pilates who have despoiled you of your wages, of your homes, of your security and of your liberty because they priced your labor as they priced a sparrow and refused to evaluate you as a son of God.

Does Christianity concern itself only with the future life? Positively no; for it teaches that nowadays the conditions of social and economic life are such that vast multitudes of men can only with difficulty pay attention to the one thing necessary, namely their eternal salvation.

Therefore Christianity supports the doctrine of widespread private ownership and of an ample wage for all laborers to enable them to acquire security and ownership.

It is regrettable that in the United States of America fewer than 11 per cent of the homes are privately owned and fewer than 14 per cent of the farms are privately owned.

We must never rest satisfied until the deeds to at least 50 per cent of the homes and farms of this country are owned and controlled, debt free, by the occupants of these properties.

How shall this objective be attained, you ask? It will never be attained by the laboring class, if they support the policies of a Government which wishes to make cannon fodder of our young men to satisfy the greed of international bankers.

It will never be attained through a Government which in the last five years has spent close to $10-billion of bankers' money to restore prosperity with the sad results which surround us.

Of the 14-million American laborers unemployed at this date, 34 per cent of them are young men not more than twenty-five years old and 50 per cent are under thirty-five. Only 25 per cent are over forty-five years of age! So discloses the congressional reports as they inform us of the results of five years of New Dealism.

ECONOMIC liberty will be attained, sir, only when you and the millions of your fellow workingmen, together with citizens from every class in America organize under Christian principles against both Capitalism and Communism and every other "ism" clamoring for attention and support today.

This does not mean that we Christians must wage social warfare against the Communist, the Fascist, the Nazi, or any other individual. It means, perchance, that we have been spending too much valuable time fighting Communism instead of fighting the causes which brought it into the world. It means that we have been expending too much energy in damning the Communists instead of expending reasonable efforts to become good Christians—too much energy in defending the right of private propertyship when there is little private propertyship left; too much energy and money and propaganda in publicizing the Browders, the Bridges, the Hapgoods, and the other radical leaders, and not enough in supplying Christian leadership for the oppressed.

Let us cease being negative. The times call for positive action.

Do Christian leaders in industry and finance really recognize the class hatred that is smouldering in every city of America?

Are they prepared to admit who instituted it in the first place?

Certainly it was not the laboring class, for they never exploited either the industrialist or the financial classes; they never wrote the laws of this capitalist government which filled their cup with the dregs of poverty.

Gentlemen of industry and finance, the finger of history will point to you and to your servants in Washington for having been more responsible than all others for the class hatred which soon will burst forth in a conflagration to destroy your property and, if not yourselves, your sons and your daughters whom you say you love.

What have you done to quench its embers? You have opposed organization of labor. You have hired spies in your factories to produce strikes. You have threatened governments with retaliation. You have muzzled the truth in the press. You have encouraged international warfare to distract the minds of our people. You have protected the system of profit-making. You have preached the sophistry of free contract and all this time, you have held Christ, in the person of the workingman, a captive in Pilate's dungeon, flogging his back with the lashes of greed while you have preached the sanctity of the Constitution and the sacredness of democracy both of which were more honored in the breach than in the observance.

MR. WORKINGMAN, I appreciate that you and your class cannot go on forever listening to platitudes. I also appreciate that unless Communists, Socialists, Fascists and Christians can come to a common understanding to work for each other instead of against each other, the well organized minority which still clings to class privilege and still abhors class co-operation will rule you as long as they can divide you.

There is one program which we must adopt: the program of Jesus Christ, Who died for all of us; the program of class co-operation which detests class hatred; the original program of brotherhood in Christ and fatherhood in God without which we cannot avoid a national catastrophe.

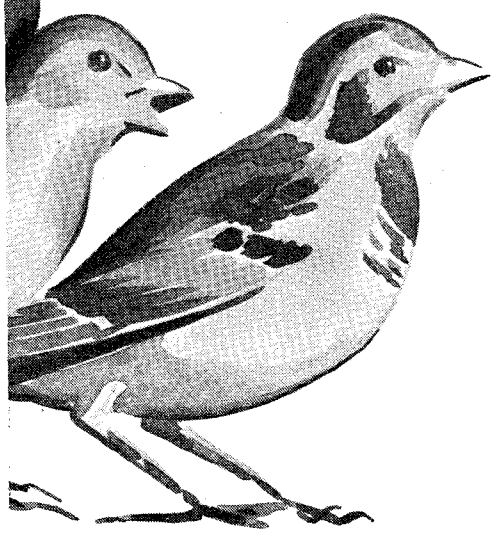
All of us must begin at the beginning by Christianizing ourselves before we can Christianize society; by organizing in our home, our church, our diocese and our state under competent Christian leadership before we will be successful in organizing the nation.

My friend, if I am opposed to capitalism as I find it, I will never encourage you or your fellow laborers to forsake the cross for the hammer and sickle.

If I am out of sympathy with political parties which have constantly betrayed you and which still refuse to face the issue of the monopoly of ownership through the monopoly of finance, I will never support the program of any political party unless it is the program of Jesus Christ.

Your letter informs me that the bankers and factory owners have had this country long enough in their hands. With this I agree. But may I inform you that it is high time for us to place this country and its destinies in the hands of Jesus Christ which were outstretched in suffering on Calvary's cross —the same Christ Who with His dying breath condemned the class hatred current in His day and revived in ours: "Father, forgive them, for they know not what they do."

Therefore, hold fast to your organizations, increase and multiply. But sustain no organization, no political party, no program unless it is in harmony with Him Who insisted that whatsoever we do to the least of Christ's little ones we do unto Him, and Who directed all of us to seek first the kingdom of God and His justice and all things else—prosperity, food, clothing, shelter and security —will be added unto us.



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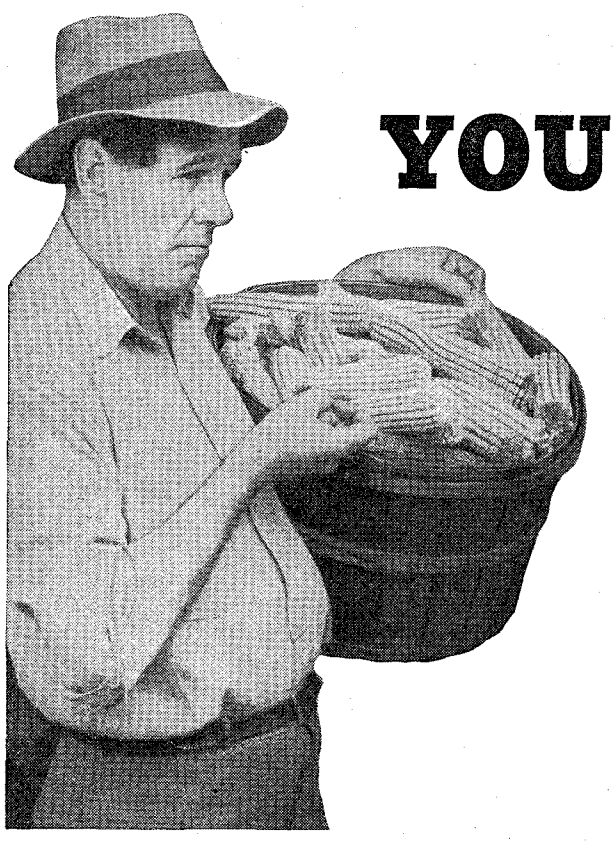

The farmer working for 51 years receives $12,500, or an average of $245 annually.

YOU CAN'T PRINT THAT!

By U. S. Senator Homer T. Bone

Some Facts and Figures Which Newspapers Dare Not Publish

IT MUST be obvious to every thoughful man that there is something fundamentally unstable in an economic system when, with $25,000,000,000 poured out by private business and all the billions poured out by the Government, the thing now literally rocks on its foundations. We dare not trifle with this thing much longer, because if we do, we trifle with the Republic itself.

It makes no difference what any of us in Congress think; the question is what the millions outside are going to do if we fail them in this critical period.

They may abandon hope in parliamentary government if it fails them in their hour of need. Make no mistake about that. You would not shoot the doctor for coming into your home and telling you that your children have measles merely because you do not want to hear bad news. Of course, this is not a pleasant thing to hear. But we must consider the implication of millions of persons out of work and in misery, through no fault of their own.

We are cutting our crops because these millions do not have anything with which to buy them. Do Senators think that the people will not look critically at that kind of a system? Does anyone think that they are not going to critically examine it and begin to feel doubts about its worth? When the efforts of all the "smart boys," the Insulls, the Hopsons, the masters of American finance, and of the higher business world, failed to find the answer to our economic problems, they dumped that question into the lap of Congress, and we must finally solve it or admit that our governmental processes cannot shield our people from gross abuses — abuses sheltered under laws passed by Congress.

How sweet we have been toward the big fellows, the utility magnates, like Hopson and Mange, who could rig $45,000 worth of stock into a valuation of $30,000,000! How tender has been our solicitude for men who have manipulated utility organizations in this country and built up giant fortunes out of wind and water!

Talk about the alchemist of the Middle Ages transmuting base metals into gold. The Congress has passed laws which enable the alchemists in big business to outshine all the alchemists of the Middle Ages.

Need we wonder when honest men turn cynical and inveigh against such things? I do not blame them. They would not be decent Americans if they were not getting "fed up" with it and getting tired of it. Senators may well be keenly interested in relief bills in these uncertain times.

The Senator from Florida (Mr. Pepper) in an able address given November 19, 1937, pointed out that 10 per cent of the population of the country annually has incomes of less than $500 a year, and 39.8 per cent make less than $1,000 a year.

The United States Commission on Industrial Relations, in its final report and testimony in 1916, volume 1, pages 32-34, Senate Document No. 415, Sixty-Fourth Congress, first sessions, says:

"The ownership of wealth in the United States has become concentrated to a degree which is difficult to grasp. * * * The rich, 2 per cent of the people own 60 per cent of the wealth; the middle class, 33 per cent of the people, own 35 per cent of the wealth; the poor, 65 per cent of the people, own 5 per cent of the wealth."

I fear that in this country seeing with our eyes we see not and hearing with our ears we hear not. We know these things but close our eyes and ears to them. We are like mariners who blissfully sleep while the ship heads for the rocks on which many ships have sunk.

Do we not know, by contemplating history, that there comes a time when concentration of wealth and power at the top and excess of poverty and misery at the bottom causes an explosion?

THE FOLLOWING figures taken from the Portland Oregonian, which reproduced a table developed by Prof. H. F. Clark and a corps of assistants at Columbia University show the average total lifetime earnings of persons in different occupations. They show that the farm laborer in 51 years of hard work, receives only $10,400 gross income, or an annual average income of $204. The term "51 years" refers to his working years, not to his age.

The farmer working for 51 years receives $12,500, or an average of $245 annually; the unskilled laborer in 44 years receives $15,200, or $345 annually; the nurse in 40 years receives $23,300, or $583 annually; and the skilled tradesman in 44 years receives $28,600, which is at the munificent rate of $650 annually.

Yet we have such solemn nonsense as the statement by Dr. Leo Wolman, who recently pontificated that the trouble in the United States is that wages are too high. Perhaps some wages are too high in contrast to others, but the question is, whose wages? Certainly not the wages of 65 per cent of our people who are at the bottom of the economic ladder.

Dr. Wolman should have been referring to the swollen wages of executives of great corporations who vote themselves fat sums in salaries and bonuses at regular intervals, at the expense of the general public and of the little stockholders who have no real voice in the affairs of the companies which use their money.

The Brookings Institution, in its book "America's Capacity to Consume" shows estimated distribution of all personal incomes in the United States in 1929. It shows that 1.3 per cent of the population received 25.51 per cent of the income while 39.7 per cent of the people received only 12.48 per cent of the income.

A statement which comes to about the same thing by a slightly different approach is found in W. Buel Patch's "National Wealth and National Income," found in Editorial Research Reports at volume 1, 1935, No. 15, April 20, 1935, at page 301.

Mr. Patch says:

"Almost two-thirds of the income recipients at the bottom of the scale, with incomes of under $2,000, received in the aggregate about 28 per cent of the national income, while practically the same percentage of the income went to 2 per cent of the income recipients at the top of the scale, with incomes over $10,000. Those with incomes under $5,000 constituted 93 per cent of the total number and received 60 per cent of the income, while the remaining 40 per cent of the income went to the 7 per cent receiving incomes above $5,000."

Despite the overwhelming evidence that these figures are correct, some leaders in big business look down the nose at them and say that they are imaginary. Just for the benefit of the skeptics, we will tie the proof up tight with another set of figures that I believe none of them will have the effrontery to deny. I ask to have placed in the record a table of deposits of the member banks of the Federal Reserve bank system, showing deposits in the member banks by size of account.

This is found in Federal Reserve Bulletin for May 1935, at page 316. It shows the deposits as of October 25, 1933, for deposits of $2,500 or less, for $2,501 to $10,000, for $10,001 to $50,000 and deposits over $50,000.

This table shows that 96.7 per cent of all deposits, by number and not amount, in member banks of the Federal Reserve System on the day mentioned were $2,500 or less. There were 33,073,372 depositors who were in the $2,500 or smaller class, and their deposits totaled $5,823,394,000 or only 22 per cent of total deposits.

On the same date 49,816 depositors had in the banks $12,822,773,000 or 48.2 per cent of all deposits.

In other words, a little more than one-tenth of 1 per cent of the depositors had in the banks more than twice as much money as 96.7 per cent of the depositors.

A little arithmetic shows that the average deposit of those having $2,500 or less in the bank was $176, but most of these depositors had much less than $176, as averages of this sort usually run too high to give a true picture. No median figures, which would be more accurate, are available.

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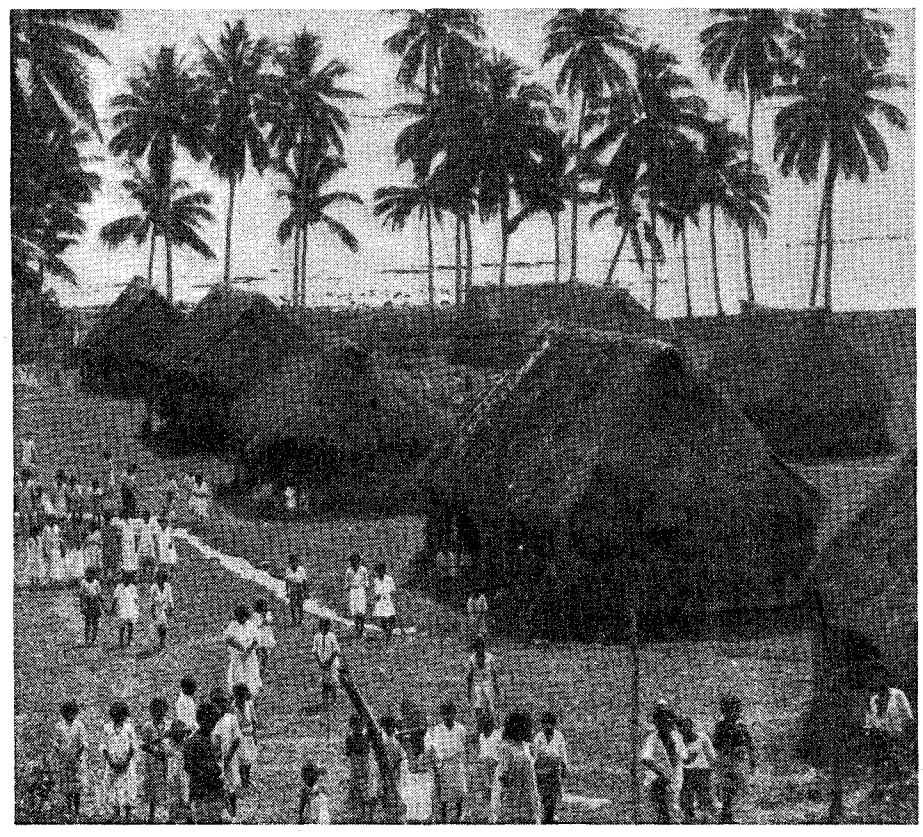
DAMIEN THE LEPER

BY JOHN FARROW

A CONDENSATION FROM THE BOOK



SYNOPSIS: *Born in 1840, at Tremeloo, Belgium, Damien de Veuster had, by the time he was nineteen, given up a business career and chosen a life of service for others in the ranks of the Picpus Society. He volunteered for the Hawaiian Islands, and being assigned to Puno and afterwards, Kohala, he braved the dangers of the seas and struggled through jungle thicknesses to bring spiritual help to the natives. At Kohala, too, he masterfully turned back a diabolical attempt upon his life.*

CHAPTER FOUR

THERE was a great gathering of missionaries on the Island of Maui. And Damien was among them. The occasion was the dedication of a new church, with the usual accompaniment of colorful ceremony.

Here was a rare opportunity of addressing his clergy and Bishop Maigret did not neglect it. Praising them for their progress, he also spoke of the problems that remained in the Vicariate. Molokai, the leper settlement, was certainly one of the most perplexing. Missionaries had made short stays in the leper colony when they could get away from their regular duties. But with the new regulations of the Board of Health in force, any man that went to Molokai would have to remain there the rest of his life. As the Bishop said this, his voice faltered. Even he could not demand such a sacrifice of anybody.

However, there was no need for him to voice a further appeal. No sooner were his words ended, than four priests, one of whom was Damien, sprang to their feet and pleaded to be allowed to live and work among the lepers. The episcopal hand fell upon Damien's shoulder.

"This employment," said the Bishop, turning to him and speaking with difficulty, as though conscious he was pronouncing a death sentence, "is of such a a nature that I would not have imposed it on anyone, but I gladly accept your offer."

The affair was settled and within an hour Damien was bound for Honolulu in the company of his Bishop. On arrival in that port it was discovered that a batch of fifty lepers was being shipped that very evening to the colony of Molokai. Damien prevailed upon the Bishop again, and both transferred to the steamer, the Bishop deciding to remain with him until he reached the colony.

THE NEW SHIP, the inter-island steamer "Kilauea," was a vessel of despair. Groups of lepers, with pathetic bundles of belongings, huddled by the rails and waved their last good-byes to the crowds on the wharf. All wore the usual flowers but instead of the happy chanting, customary to the departure of ships from Honolulu harbor, there was a strange dirge of weeping and doleful singing that never ceased. The agonized cries increased as the ship pulled away from the wharf, and continued throughout the trip.

In the dim chill hour that precedes the dawn they landed on Molokai and were greeted by a crowd of the lepers. Never until then had Damien seen the effects of the advanced stages of the disease. The people who stood before him seemed to be but remnants of human beings, rotted and bloated beyond ordinary shape. Seeing his reaction to this horror, the understanding Bishop offered him a chance to change his mind, but the priest shook his head firmly and said that his decision was just as firm as it had been at Maui.

Unable to find words for Damien, the Bishop on leaving turned to the gaping lepers who surrounded them:

"So far, my children," he told them, "you have been left alone and uncared for. But you shall be so no longer. I have brought you one who will be a father to you, and who loves you so much that for your welfare and for the sake of your immortal souls, he does not hesitate to become one of you; to live and die with you."

Raising his hand in benediction as Damien fell to his knees, the Bishop bade farewell to all.

DAMIEN was alone and he felt his loneliness. It was hard to feel any kinship with the live things that crowded about him. They were without faces or if they had faces they were distorted beyond resemblance to any human shape. Where eyes had been there were craters of pus; and there were gaping cavities, disease-infected holes, that merged with rotting mouths, where noses should be. Ears were pendulous masses many times their natural size, or were shriveled to almost nothing. Hands were without fingers and some arms were merely stumps. Feet and legs were equally repulsive and the bodies of most of these wretched creatures were bloated and pitted, shrunken and swollen, but never of a normal shape. They were a pitiable, revolting sight; their wounds and sores being either entirely undressed or covered with filthy matter-soaked rags.

As Damien looked upon these horrors, he saw in them his own eventual fate.

Flanked by such a group the priest was escorted to the assortment of makeshift huts which, huddled together in wretched squalor, was called by courtesy a village. As in any other native village, there were women and children sitting in front of their abodes but there was grim difference here; the women that Damien saw were not laughing or gossiping or engaged in busy domestic tasks. They sat still and listless, although not too listless to avert their ravaged faces, as though in shame, as the white man passed. The children seemed equally apathetic, squatting like dwarfed old men with unchildlike solemnity. Those of them who were infected with the disease looked, with their swollen heads and frail bodies, like the reflections of pitiful gnomes seen in a concave mirror.

The huts were primitive affairs, affording little shelter, and made for the most part of untrimmed boughs and branches leaned together and roughly thatched with long grass.

Not a corner of the dreadful place did Damien leave unvisited on that day of his arrival. He tramped everywhere, his heart aching at the pitiful misery that confronted him on all sides. Almost as depressing as the visible effects of the disease was the air of hopelessness and fear that permeated the entire settlement.

In those depressing surroundings Damien found one sign of a better influence in the shape of a small wooden chapel. To him, who was so full of faith, it must have been a welcome moment when he stepped across the threshold and knelt before the altar in worship of his God, in Whose service he had ventured to the island.

Ever practical he soon rose, and improvising a broom from the branches of a nearby tree, he commenced his first work on Molokai, the cleaning of this house of God. A leper brought fruit, timidly offering it to the priest for his midday meal. Damien took the gifts from the diseased hands without showing any emotion other than gratefulness. From the beginning, he was resolved to show the lepers that he experienced no fear or repulsion of them or of their affliction. It took him four hours to clean the church interior, and in that time the ring of watchers that had formed at the door took on the proportions of a crowd. To them it was a novel sight to see a white man toiling on his knees, a non-leper who did not recoil when they approached.

No sooner were his labors in the church completed than he was asked to officiate at the burial of a leper who had died the preceding day. Death was almost a daily visitor here. A funeral ceremony meant merely the disposing of the remains with the least amount of trouble.

So at Damien's first burial service at Molokai there was no coffin to hold the corpse. Rather it was wrapped in pieces of old matting. In the absence of a hearse, the grisly burden with its inadequate shroud was awkwardly carried on the shoulders of four lepers who themselves expected a similar favor in the not distant future.

The priest was shocked when he found that the grave was but a shallow ditch, hastily scooped to a depth just sufficient to receive the corpse. There had been rains the day before and the fenceless cemetery was thick with mud, but in the sea of slime he could see that recent graves had been disturbed; there was a dreadful litter of exposed bones and a sickening stench. Damien was further shocked when one of the pallbearers informed him that at night packs of wild dogs and swine prowled the graveyard, feeding on what they could find.

The burial service over, Damien was returning when he was summoned by an old woman, not a leper, to her dying son. It was a foul inclosure she led him to, a hovel with an interior so filthy that Damien in the ensuing hours was forced to leave several times in order to breathe the purer air. By the dim light he could see the dying man prostrate on an unpleasant mess of rush mats that were soggy with his own filth. Overcoming a mounting nausea by sheer will-power, the priest knelt down to give his greeting to the invalid who was conscious, although so decayed by the disease that he seemed to be but a shapeless mass of decomposed flesh. The dying leper was glad to see the white man for he had kept his faith. There were only two fingers remaining on his right hand but he still managed to clasp the tattered leaves of a coverless and stained prayer book.

DAMIEN went about his task of administering the Sacrament for the dying, instituted by Jesus Christ, whereby consolation and God's grace is given to the agonizing soul. With the holy oil he anointed the sore-infested ears of the leper, then the eyes, the nose, and, as prescribed by the rites of the Church, he then turned to the leper's feet, there to be confronted with a horror that made even him hesitate. To use his own words: " . . . I discovered his feet were being gnawed by the worms."—a familiar experience in his future work.

The first night on the island, and for many nights after, he made his bed on the bare ground beneath the scanty shelter of the overflowing branches of a large *pandanus* tree that grew near the chapel.

Thoughts of loneliness must have pressed heavily upon him in the silence of that night, but he was not the man to waste time in regrets. Rather his mind was engaged with plans for the future. There was much to do at Molokai, a task so vast and with a complexity of difficulties so disheartening that to any ordinary man, a beginning, without aid of any kind or power of authority, would have seemed futile. Even with a corps of doctors, engineers, and police, the work would have been tremendous.

Damien had none of these things. He did have what he considered more important: he had faith, a belief that divine assistance was there to help him.

The subsequent remaking of the leper colony proved the truth of his conviction.

(*To be continued*)

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Truth

Concluded from Page 7

the same Harold Ickes who gave a carte blanche in a private letter to the oil monopolies in the Mid-West. It seems that the "trust-busters" are under the inspiration of the "brain-trusters." The latter, lately returned to power, have embarked again on their program of planned economy by the collectivization of wealth, the confiscation of property, the socialization of production and the regimentation of producers and consumers.

HOW do the brain-trusters hope to achieve their ends? The answer is evident—they have conjured up the bugaboo of monopolies. The public, deceived by the propaganda of the planning economists, will demand that America be liberated from the toils of the monopolies and the slavery of monopolists. Actually, the great American public is demanding its own destruction, for the great American public is the owner of these monopolies and trusts. It is true that the trust-busters will not prosecute the stockholders. They will prosecute the dummy directors. The latter, however, are merely false fronts behind whom the invisible bankers are hiding to direct and control policies.

In short, while trust busting would result in the condemnation of these dummy directors, a more important outcome would be the loss of all investments in the monopolies by the stockholders.

Let us not permit ourselves to be deceived by these so-called trust-busters and brain-trusters. We have dared to prophesy that they are seeking to revive the monopolistic NRA and AAA to control industry and agriculture. Using monopolies and trusts as pretexts, the directors of these governmental monopolies will centralize control over industry and agriculture, determine wages, fix prices and peg profits. As a result, the American public will find a greater shrinkage in the consumers' dollar and a greater decrease in prices paid to producers. Furthermore, instead of receiving higher prices for his products, *the farmer will be paid not to produce.*

The object of curtailing production is to bring about scarcity. Prices for consumptible goods will then rise and the value of the consumers' dollar will decrease.

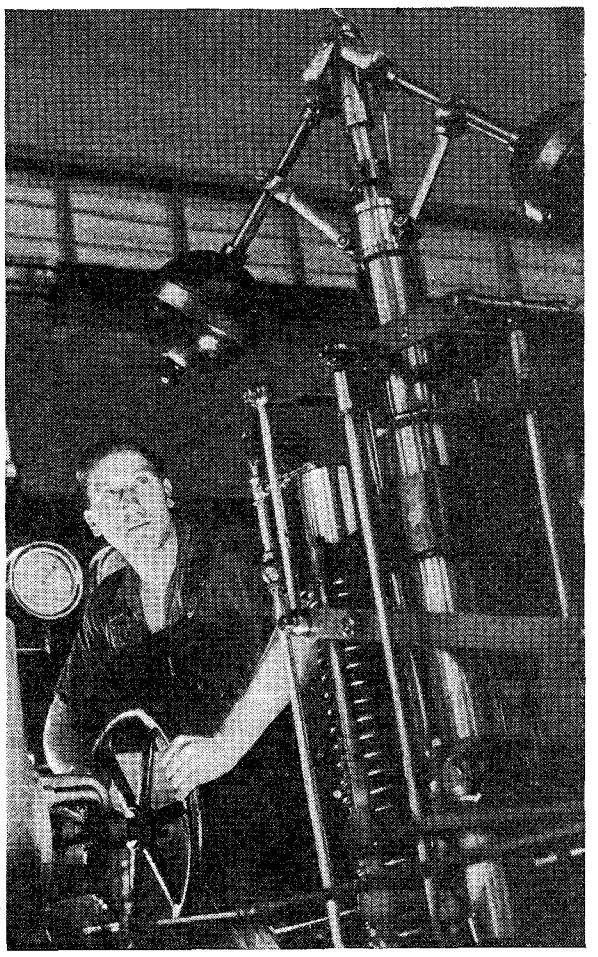
Thus, it is evident that the balance will not be established between producer and consumer by governmental monopolies. The only way in which balance can be established is by the elimination of non-owning management and control of holding companies from distributing and processing companies.

CALVARY

By Edwin Arlington Robinson

Friendliness and faint, martyred steps and slow,
Faint for the flesh, but for the spirit free,
Stung by the mob that came to see the show,
The Master toiled along to Calvary;
We gibed him, as he went, with houndish glee,
Till his dimmed eyes for us did overflow;
We cursed his vengeless hands thrice wretchedly—
And this was nineteen hundred years ago.

But after nineteen hundred years the shame
Still clings, and we have not made good the loss
That outraged faith has entered in his name.
Ah, when shall come love's courage to be strong!
Tell me, O Lord—tell me, O Lord, how long
Are we to keep Christ writhing on the cross!



"There is no man who believes himself to be in any of his qualities beneath the man that he honors most in the world."

Jew or Gentile

Concluded from Page 3

of charity exemplified by the life of Jesus Christ. Without it no true tolerance can exist.

It is admitted that Christians have not approached the problem in the proper manner. They shun the Jew, laments Bishop Stewart, refusing to fraternize with him. If Jews move into a community, alarm is immediately registered and the disciples of Christ begin to "establish their altar somewhere else and set about raising money to send missionaries afar to convert the Buddhist, the Mohammedan and the Hindu." Instead of resorting to such tactics, why do they not establish missions in the Ghetto of the Bronx and other Jewish centers?

Neither the Christian nor the Jew is entirely blameless for the existence of the barrier between them. While a Jew is magnificently loyal to his religion, observes Bishop Stewart, he wishes to cherish that religion for himself alone. He does not care to share it with outsiders—a Gentile is simply barred out. The Christian on the contrary, is ever bent on converting others outside the fold of the Church. Thus, on the one hand, is heard the cry, "You must become a Christian," and on the other, "You cannot become a Jew!"

To be sure, the situation looks hopeless. Nevertheless, it is one which must be faced squarely and truthfully by both sides if the equation of reconciliation between Jew and Christian is to be solved.

SPAIN'S CORPORATIVE STATE

Concluded from Page 8

and sit-downs widen the breach between capital and labor. Under the Corporative State, such evils are removed by limiting the profit of capital to a fair return and protecting the right of the worker to an equitable wage. No one may object to such a system of government and have his objection sustained. Certainly not the capitalist who should and must be satisfied with a fair profit. Certainly not the worker who is guaranteed a wage by which he may provide for his family in decent comfort.

WILL the Corporative State work in Spain? A review of the topsy turvy governments of the last forty years may give the answer. In a little over four decades, Spain has had fifty-six governments, forty-one prime ministers and three hundred and eighty-two ministers. During the five years of the Republic, from 1931 to 1936, Spain had ten governments and eighty-seven ministers. The government changed hands so many times that it was practically impossible to tell who was or who was not in power. The confusion resulting, the consternation engendered destroyed all respect for authority. The inability of each succeeding government to cope with the economic and social situations that arose aided Communism in ascending to power.

As Franco stated in his answer to the question I put to him regarding the future government of Spain: *"The political party system will be abolished implacably, with all its consequences."* And from the facts above related, dealing with all the unsound and insecure governments of Spain for a period of over forty years, a political party system and a parliamentary system are quite impossible in Spain.

The Corporative State may have its defects, the principal one appearing to be the possibility of abuse by an ambitious dictator of his great power, which he might arrogate to himself for selfish ends—but the Corporative State with all its real or imaginary defects should prove to be a thousand times safer than the misgovernments that sunk Spain deeper in the mire of its misrule. One knowing the Spanish traits and character, cannot conceive of an absolute state with an overly ambitious dictator; but *one can conceive of a government in Spain where the people have a real voice in their industrial and economic affairs.* The difference between the Spanish and the Portuguese is accidental. There is much in common between the two nations. If the Corporative State will work in Portugal, why not in Spain?

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VICTIMS OF FINANCE

To the Editor:

The Time Payment Plan is proving to be a serious condition confronting us today. Small business men are forced to finance through some of the large national finance companies.

These contracts are known as "recourse paper" whereby the dealer is compelled to keep the payments up to date or take back the merchandise and pay up the balance to the finance company in the event that the purchaser does not or cannot pay.

Through unemployment, which is no fault of their own, there are a great many honest people who can't pay at the present time. Despite this, the finance companies show no mercy and give practically no extensions on payments during these abnormal times.

We know these conditions exist with practically all small business men. Unless some change takes place very soon, not only will the purchaser suffer the loss of their merchandise, plus the money paid in, but a majority of small dealers will be crushed by the merciless policies of these large finance companies.

If the Government can show special favors to the large banks and large corporations, why not do something for the little fellow and the poor purchaser by declaring a moratorium on these payments, thereby giving us an opportunity to work out of this situation?

—Leo J. Oetner.

Buffalo, N. Y.

MANIACS FOR REFORM

To the Editor:

I desire to call attention to a few words of Thomas Jefferson:

"Peace, commerce and honest friendship with all nations, entangling alliances with none, I deem one of the essential principles of our Government and, consequently, one which ought to shape its administration.

"For us to attempt by war to reform all Europe and bring them back to principles of morality and a respect for the equal rights of nations, would show us only to be maniacs."

—D. Downing.

Brooklyn, N. Y.

IS USURY LEGAL?

To the Editor:

In response to the recent article in Social Justice dealing with finance companies, may I relate my experience.

I purchased a 1937 Dodge pick-up truck, the unpaid balance being three hundred dollars, to which a finance charge of seventy-two dollars was added. Of this seventy-two dollars, eight dollars and forty-five cents is for insurance against fire and theft (to protect the Finance Company). This would leave a finance charge of exactly sixty-three dollars and fifty-five cents, or exactly twenty-one per cent interest. This is far from your article in Social Justice that finance companies charge 6 to 12 per cent. Sixty-three dollars is over one-fifth of my unpaid balance, and if that isn't usury, then it is legalized robbery!

—Raymond Silva.

Detroit, Mich.

DESTROY THE WHOLE SYSTEM

To the Editor:

May I address the following thoughts to Father Coughlin:

When you dream about a living wage under the capitalistic system, it is my opinion that you are doomed to disappointment. If every capitalist in the United States were placed on some barren island with all the fountain-pen money at their disposal, not one member of the working class would miss them. But, on the contrary, let the workers lie down on the job for twenty-four hours and the economic and social structure would be shot to pieces.

You have declared the sit-down strike as un-American. In your opinion the C.I.O. is too radical and communistic. You forget that the latter has done more in two years to organize the unskilled worker than all the other labor organizations combined have accomplished in two decades.

In one breath you defend the capitalistic system and with the next, you show us a picture no living artist could paint. You tell us of the thousands of farmers that have been evicted from the land; you speak of the horrors of the slums; you are not forgetful of the degradation of the poor with their breadlines, the C.C.C. camps, the W.P.A., the greatest farce ever produced. You know that the capitalistic system has produced the gunman and the modern racketeer. You know that this same system is responsible for all the misery in the world today; it is the cause of the war clouds hovering over Europe at this moment.

In every address that you deliver, you leave no doubt in anyone's mind that the Federal Banking System and an apathetic Congress are responsible for all the ills that flesh is heir to. This being the case, why must we quarrel with those who wish to embrace a different economic belief?

If money is the root of all evil, the few radicals in existence are not overburdened with roots. They know that the capitalistic system has performed its mission and is passing away in the course of evolution. It will disappear to make room for a newer and better social order.

In a peace-loving nation, we are spending this one-billion dollars for war preparation — a sum equal to that being allotted to relieve suffering and distress. While the farmer is paid to destroy his crops, the poor will go to the breadline and stand in line like a lot of goats hoping to receive a pound of wrinkled prunes, a pound of lard, or some of that seductive frozen fish that is so essential to the human brain.

You deplore Fascism and dread Communism. Still you admit that radicals are made, not born. You believe that the system that is responsible for all the misery in the world is worth saving; a system that can only offer war as a way out; a system where suffering and degradation is supposed to be part of our daily lives.

Social justice or economic security under a system that is based on corruption, hypocrisy and greed is an utter impossibility.

—James Emmans, Sr.

Yonkers, N. Y.

LET GEORGE DO IT

To the Editor:

Lloyd George heartily agrees with Mr. Hearst's editorial regarding the urgent importance of establishing laws which will confine hostilities to combatants and its horrors of bombardment to fortified military places, thus leaving non-combatants free from murderous attacks by airplanes and military ordinance.

He continues to state if this line were taken by the great democracies of the world, such as the United States, the British Empire, France, the Scandinavian countries and the South American Republics, it would end the worst atrocities and war itself. It would alter the whole course of human affairs and enthrone reason instead of force in the seat of judgment.

Lloyd George further states, "—but this great era in human civilization cannot be reached unless the greatest democracy in the world, the United States, is prepared to throw her immense power and influence into promotion of this sublime scheme."

What is Great Britain going to do while we throw our money and power into this scheme? No thank you, Mr. Lloyd George, we were suckers once before, and the ledger has never balanced since. If you want something done, you must do it yourself.

—Wm. Heimer.

Downers Grove, Ill.

MIRAGES ARE GONE

To the Editor:

The banks took our money and the Federal land banks took our homes, leaving destitution and despair in their wake.

For five years with faltering step and dimming eye, we have followed the mirage of promises built for us to find it only leads our sons to the battlefield.

As a final sacrifice to greed for power and to cover up a stupendous failure, our President, still assuring "brotherly love" and "hatred for war," plans to give us this in a cozy little fireside chat some day in the future.

—Mrs. F. W. Melkerman.

Clarinda, Iowa

SUPPLY THE DEMANDERS

To the Editor:

The farmers of the United States constitute 25 per cent of its population, 25 per cent of its wealth, and yet they receive only 7.5 per cent of the national income.

The consumer, on the other hand, pays a high price for corn meal, wheat flour and other farm products, benefiting little by the low prices paid to the farmer.

If supply and demand are complements of each other, and purchasing power is a complement of demand, and purchasing power is dependent upon the income of the great mass of common people, why borrow billions for dole and public works to help keep up the buying power of the city man and allow, at the same time, private grain-boards, live-stock boards, etc., to set prices at which the farmer must sell his products? These prices are high when crops are poor and he has almost nothing to sell, and they are low when he has a good crop and the chance has come to make a good profit from his labor and investment.

—Fred M. Baker.

Cheltenham, Pa.

STILL UNFINISHED BUSINESS

To the Editor:

Certain hired representatives in Washington insist on clinching the National labor enslavement act by trying to pass the Wages and Hours Bill. Nine judges of the Supreme Court voted against the NRA, rightly declaring fixed wages and fixed prices to be unconstitutional and enslaving.

Section 6 of the Baby Wagner Act of Massachusetts contains the whole despotic act in all its nakedness. It reads as follows: "The commission shall have authority from time to time to make, amend, and rescind such rules and regulations as may be necessary to carry out the provisions of this act."

The word "rescind" allows this committee to blue pencil the rest of the act at will. The word "make" permits these worthies to change the rules of the game. This thing is not a law, but like all New Deal measures, is just another piece of unfinished business, setting up another New Deal despotism.

Boston, Mass. —T. H. Welch.

TREATIES CHEAT LABOR

To the Editor:

In my opinion, the greatest calamity this country is facing at present is Mr. Cordell Hull's idea of free trade with England and Canada. It looks as if he is going to put it through as the President seems to be behind the proposition. That will mean the termination of high wages for working men.

The factories will move from the United States to England and Canada, where labor is cheaper and they will ship the goods over here.

When the tariff is removed from England and Canada it will automatically be removed from every other country, including Russia, China and Japan, where wages run from nothing to $3.00 a day.

Detroit, Mich. —Joseph Cox.

SINGLE WOMEN'S JOBS

To the Editor:

I am a working girl. I believe I express the views of the majority of those in a position similar to mine when I say that conditions would be remedied to a certain extent if married women were compelled to relinquish their positions. By this I mean those whose husbands have remunerative positions and those who do not have dependents outside their own families.

It is a crime to think that married men and single girls are sometimes cheated out of the right to work merely for the sake of some married woman who retains her job so that additional luxuries may be obtained for herself.

—Myra Smith.

Lima, Ohio.

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HOW WELL DO YOU ACTUALLY KNOW SOCIAL JUSTICE?

Questions For This Week

QUESTION NO. 11
What Principally Is Splitting The Ranks Of American Labor?

1. The C.I.O.
2. The A.F. of L.
3. The New Deal.
4. Jealous, selfish labor leadership.
5. The "Roosevelt Recession."
6. Communism.
7. Fascism.
8. Schemes of large corporations.

QUESTION NO. 12
What Is A Moratorium?

1. A burying ground for dead debts.
2. A treaty with a foreign nation.
3. A threat to declare war.
4. A cancellation of war debts.
5. A repudiation of war debts.
6. A suspension of debt payments.
7. A battle in Congress.
8. A president's message to Congress.

FILL IN THIS COUPON AND MAIL WITH 10 CENTS IN COIN

Make your selection by number from suggestions under each question. Write clearly the number in the little square.

No. 11 For Question No. 11 I Select Answer No. ☐ No. 12 For Question No. 12 I Select Answer No. ☐

My Name Is.....

My Address Is.....

Town or City.....State.....

GRAND PRIZE $1,500.00

Second Prize	**$750.00**	**Fifth Prize**	**$50.00**
Third Prize	**$250.00**	**20 Prizes of**	**$25.00 each**
Fourth Prize	**$100.00**	**150 Prizes of**	**$10.00 each**

HOW TO BECOME A CONTESTANT

1. Study the questions. Mark your selection of the best or most appropriate answers on the Coupons below the questions and send in EACH WEEK with 10 cents in coin (not stamps).

2. If you wish, you may pay in full, $2.50 NOW, and then send in your weekly Coupons without further remittance.

3. Each question will pertain to a live AMERICAN ISSUE discussed by Father Coughlin over the radio or in the columns of SOCIAL JUSTICE. One of the list of suggested answers underneath each question will be the best or most appropriate based upon THE VIEWPOINT OF FATHER COUGHLIN AND THIS WEEKLY. It is your job as a contestant to try to select that particular answer.

4. Each contestant who completes a fully qualified set of 50 answers will be entitled without further cost to have SOCIAL JUSTICE sent for six weeks to a friend or relative who is NOT NOW a subscriber. Contestants may send in the name of this friend or relation at any time during course of the Contest. The trial subscription will start at once.

5. In order to qualify for the prizes, a contestant is required to remit $2.50 for each complete set of solutions submitted and he or she is entitled to have SOCIAL JUSTICE sent to a friend or relation for each set submitted.

6. If you run more than one set of answers, be sure to mark your sets "Set 1," "Set 2," "Set 3," etc. Each set stands alone in the judging. Coupons are NOT taken from one set to fill in bad "holes" in another set.

7. If you miss any of Father Coughlin's broadcasts, send for the pamphlet containing it by addressing "Reverend Father Charles E. Coughlin, Shrine of the Little Flower, Royal Oak, Michigan." Be sure to specify the date of the broadcast you missed.

RULES OF CONTEST

1. Open to all readers of SOCIAL JUSTICE except employes of Reverend Father Coughlin, members of the former National Board of National Union for Social Justice, or members of their families.

2. The Contest shall consist of 50 questions and run for 13 consecutive weeks, beginning on February 14, 1938. Two questions each week for 12 weeks and all 50 questions to appear the 13th week. Each question deals with a live economic or social problem affecting the United States.

3. A Grand Prize of $1,500.00 will be awarded the reader of SOCIAL JUSTICE returning the best or most appropriate answers to the 50 questions, such answers to be based upon the viewpoint of Father Coughlin as expressed over the radio, in the columns of SOCIAL JUSTICE or in his other public utterances. The reader or readers submitting the next nearest correct answers and otherwise complying with the rules shall be eligible for the additional prizes in the order of their correctness.

4. In order to qualify as a prize-winner the contestant is required to send in 10 cents in coin (not stamps) with each pair of answers. For these remittances the contestant shall be entitled to have SOCIAL JUSTICE sent without cost for six weeks to a friend or relation. This trial subscription is a condition for entering the contest.

5. We cannot take into account solutions without signed names or addresses. Neither can claims to their ownership be recognized. We cannot be responsible for Coupons arriving unduly late or lost in the mails. By entering the Contest the contestant agrees to accept as final the decision of the judges as to procedure and final outcome.

6. In event of ties additional questions will be submitted. In event of final ties, after two such submissions, duplicate prizes will be awarded.

7. Do NOT decorate Coupons. Neatness will NOT count.

8. Any inquiry the reply to which could not affect outcome of Contest will be acknowledged.

9. A contestant may send in any number of sets of duly qualified answers, and each set will be judged as a unit, but no individual may win more than one prize. A contestant sending in more than one fully paid set shall be entitled to have SOCIAL JUSTICE sent for six weeks to a friend or relative for each set submitted.

ADDRESS:
"CONTEST EDITOR" SOCIAL JUSTICE
ROYAL OAK, MICHIGAN

When you are asked the question, "What does Father Coughlin stand for?", can you give a good clear answer? Or do you hem and haw and say "Well, I don't know exactly?"

Every reader of SOCIAL JUSTICE should have a clear understanding of the broad principles for which Father Coughlin has contended for years over the radio and in public prints.

You can greatly increase your knowledge of social justice by entering our great "AMERICA TODAY" Contest—and persevering to the very end.

The end of the Contest is only seven weeks away! Then, SOCIAL JUSTICE will distribute $4,650.00 in cash awards to 175 men and women, boys or girls, who show by their answers to 50 simple questions that they KNOW social justice better than others.

There is a Grand Prize of $1,500.00 for the best set of answers; a Second Prize of $750.00; a Third Prize of $250.00; a Fourth Prize of $100.00; a Fifth Prize of $50.00; twenty prizes of $25.00 each; and 150 prizes of $10.00 each.

The principal aim of this nationwide competition is education of our readers in social justice. There is another reason: THE NET PROCEEDS GO TO THE RADIO LEAGUE OF THE LITTLE FLOWER TO HELP DEFRAY EXPENSES OF FATHER COUGHLIN'S RADIO BROADCASTS.

This is the third mental test conducted by SOCIAL JUSTICE. During the last 14 months we have distributed $14,350.00 in cash and two Plymouth automobiles to 661 readers — merely for KNOWING social justice and what is going on in America.

If you were not entered in our two last contests — here is your chance to LEARN and also to strike for your share of $4,650.00 in cash awards. If you were a contestant in the past — and did not win — remember, each contest brings forth a new crop of winners. This can be your turn. Perseverance wins.

Only seven weeks more—but you still have time to enter and be right up-to-date with all other contestants.

At the bottom of this page you will find a "Past Questions" Coupon. Just fill it in and mail to the "Contest Editor" today. He will send you by return mail all questions which have appeared in the Contest since the very beginning. You can then send in your answers and you are in line for the prizes.

Be sure to SAVE Question No. 11 and No. 12 on this page together with the coupon under them.

Here is your chance to combine social justice education with an opportunity to strike for a neat little fortune—and only seven weeks to go!

All readers—old and new—are asked to enter NOW while there is plenty of time to give a little thought to answering the questions correctly. This is the time to do it—right today—by using the "Past Questions" Coupon below.

"Past Questions" Coupon

CONTEST EDITOR, SOCIAL JUSTICE
ROYAL OAK, MICHIGAN.

I wish to enter the "AMERICA TODAY" Contest at once and be on an even footing with all other contestants.

Please send me free of charge, all Past Questions which have appeared up to date.

Name_____

Address_____

City_____State_____

RENEW YOUR SUBSCRIPTION AND BE SURE OF FUTURE QUESTIONS

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LABOR'S LOVE LOST

by Joseph P. Wright

OUT of a confusion of unconstitutionality, Congress gave birth to the National Labor Relations Board, July 5, 1935.

Believing firmly that its life would be a short and ineffective one, the Senate, August 24, 1935, gave hasty and undebated approval to the President's appointment of members of the board. What matter who they were? The act would be tipped over by the Supreme Court; its powers repudiated, and its decisions revoked. Push it on its teetering way with a mocking "Godspeed."

But the Congress was surprised. The National Labor Relations Act, under which the N.L.R.B. was established, survived the test of constitutionality and lived to see another day — a day in which the National Labor Relations Board would take its place as the most powerful labor agency in the history of government in America.

The Board's personnel, to which the Senate gave unquestioning approval, consisted of Chairman J. Warren Madden, former professor of law at the University of Pittsburgh; Donald Wakefield Smith, former Homestead, Pa. steelworker, and Edwin S. Smith, former personnel manager of the Edward A. Filene department store in Boston.

The act's functions were codified, as were those of the board. The act's purpose was to insure labor its right of organization and collective bargaining. The board's purpose was to prevent unfair labor practices in industries affecting interstate commerce. It was armed with the right to hold hearings, arrive at decisions, and issue orders to "cease and desist" from unfair labor practices.

But the Congress that wrote and accepted the act promptly forgot about it. The Senate that confirmed the board turned its attention to other things. For two years the board raised its feeble voice. Its first affirmative actions were taken to the courts. For all Congressional and practical purposes the board sat in the death cell, awaiting extinction before the Supreme Court firing squad, executioner of New Deal "social" legislation.

But on April 12, 1937, the feeble infant became a stentorian giant. The Supreme Court, in a 5 to 4 decision, upheld constitutionality of the act and dressed the board in undreamed-of power. Into the heart of a critical strike year, it threw this agency headed by a college professor, a steelworker and a department store man, empowered to bring employers to their knees; to fit unionism with a vertebral column of steel, and to lash those accused of unfair labor practices affecting interstate commerce.

Now the Congress stood at attention. Now those who had sat idly by, saw what they had considered the latest "brain trust lunacy,"

The N.L.R.B.'s Zeal for the Worker Backfires, Bringing Hate Instead of Security; Dissention Instead of Co-operation

confirmed as labor's most powerful advocate. The lock was sprung and the jumping jack leaped out. For the first time questions were raised: "Are these men — a steelworker, a college professor and a department store executive — equal to the trust thrust upon them?" "Are their powers too great for the common good of both capital and labor?" "Are the privileges and responsibilities of the act itself shared equitably enough between capital and labor?"

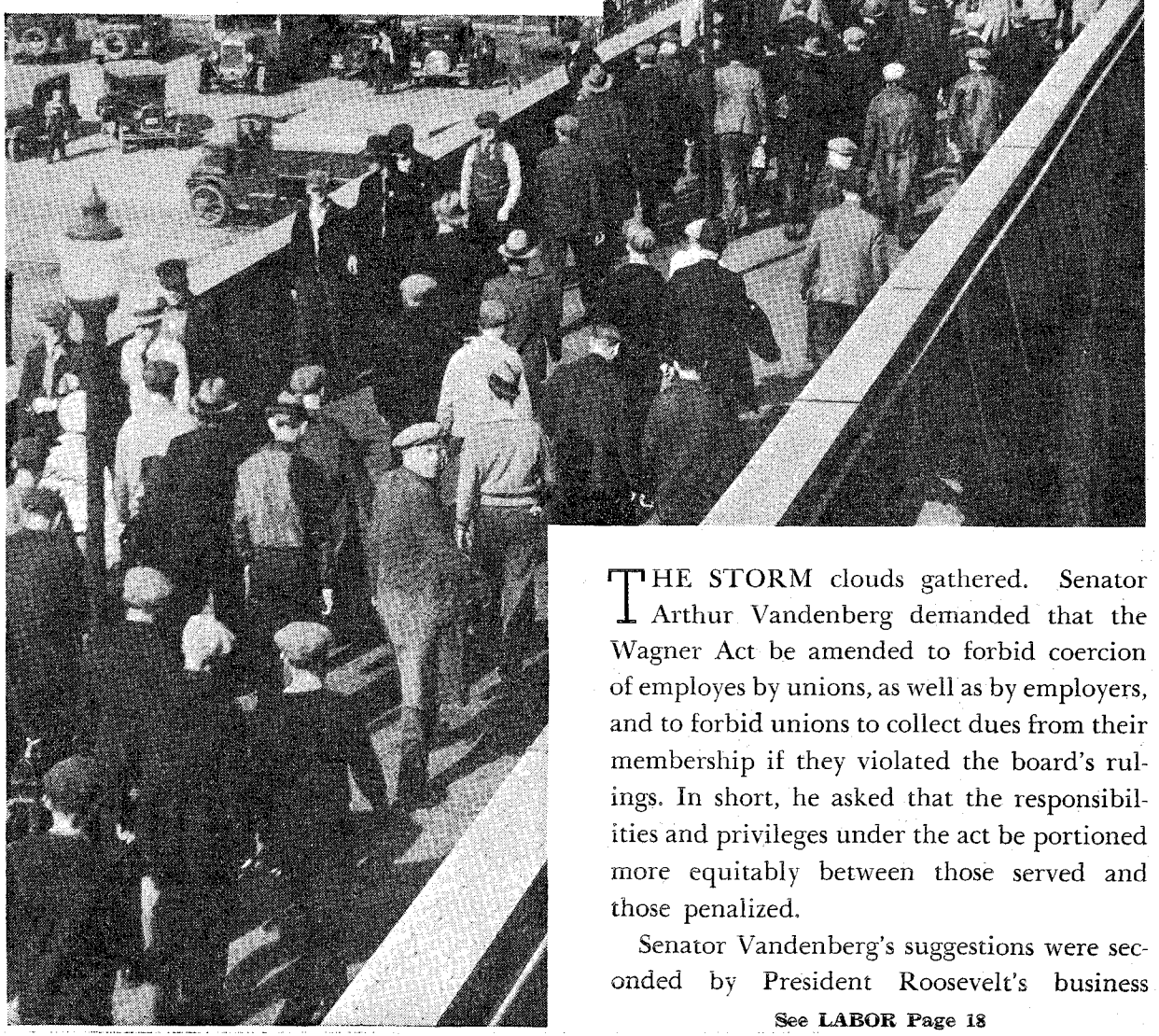
THE CLANGOR arose. Labor hailed the board as the achievement of the century; as labor's Magna Charta. Capital cursed it as a one-sided, anti-business perversion of justice. The lines were drawn and the battle began.

Inclined to swagger with the weight of its own importance, the newly-confirmed board picked as its first major foe the world's largest, independent industrialist, Henry Ford, overlord of a manufacturing empire that circled the globe. It assailed the Weirton Steel Company. It went after the high and the low. The C.I.O., whose mushroom growth was a modern phenomenon of aggressive, undemocratic union organization, it took under its wing. The American Federation of Labor, fighting a grim battle against the jurisdictional inroads of the John L. Lewis system of unionization, saw its territorial franchise encroached at the board's authoritative word.

Critical thought crystallized. A new question arose. The Wagner Act and the N.L.R.B. undoubtedly were within the precincts of the Constitution, but were they fair and wise to those involved?

Senator Edward R. Burke tightened the puckering string on the bag of criticism and laid it before members of the Senate Judiciary Committee. He presented a resolution demanding a Senate investigation of the board's acts. As a subcommittee was appointed to hear his charges, he impugned the board for creating industrial unrest; for favoring the C.I.O.; for intimidating public officials and witnesses; for cancelling valid contracts between employers and employes in outright defiance of the courts; for trespassing on the freedom of speech and freedom of the press; for engendering disrespect for law and order, and for defeating the very purposes of the act it was intended to administer.

The changing of the shifts at the Ford Motor Company River Rouge plant.



THE STORM clouds gathered. Senator Arthur Vandenberg demanded that the Wagner Act be amended to forbid coercion of employes by unions, as well as by employers, and to forbid unions to collect dues from their membership if they violated the board's rulings. In short, he asked that the responsibilities and privileges under the act be portioned more equitably between those served and those penalized.

Senator Vandenberg's suggestions were seconded by President Roosevelt's business

See LABOR Page 18

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Labor

Concluded from Page 17

advisory council. The council read carefully the testimony of the board's accomplishments; reviewed the year of industrial strife, and recommended that the act be amended to:

1. Prevent the act and its administrators from favoring one type of unionism—either industrial or craft.

2. Insure employes the right of self-organization, free from interference or coercion either by the management or a union.

3. Allow employers as well as employes to invoke the services of the board, instead of restricting this right solely to labor, as now provided.

4. Separate the fact-finding and judicial duties of the act, both of which at present are vested in the board.

5. Define more specifically the rights and obligations of employes, employers and their representatives, to eliminate arbitrary definitions of such rights and duties by the labor board.

The council struck at the heart of the board's greatest shortcoming when it made this double-barreled pronouncement:

"Co-operation is necessary to maintain and increase productivity and employment. Resorts to force are injurious to all concerned."

IT IS THIS fostering of dissention rather than co-operation that contains the greatest threat to labor, as well as management. Has the labor board fostered dissention? Yes. In the months immediately following the board's confirmation by the Supreme Court, strikes increased in number and intensity. The C.I.O., finding an ally high in government circles, cut loose with all its abandon.

In April, 1937, the month the act was upheld, more than three million man days of work were lost. In May, 320,000 men were made idle by new strikes, and in June, idleness caused by strikes reached a new high when nearly five million man days of work were refused by embattled labor. Two general strikes, one in Lansing, Michigan, and another in Niles and Warren, Ohio, were called. More than 860 strikes were in progress, involving 472,500 workers — three times the enlisted force of the United States Army! The army recruited for industrial warfare far eclipsed that thought sufficient to defend the nation from attack by a foreign foe!

Were all these strikes called in the sacred name of labor's right to organize? No, they resulted from a warped belief that the right to organize meant the right to strike, mostly under the auspices of the C.I.O., an item of whose strategy apparently is to use the strike as an organizing weapon.

Has the N.L.R.B. encroached on the A. F. of L. throwing its sponsorship to the C.I.O.? Yes, in the case of the Consolidated Edison Company of New York, among others. The company had signed an exclusive bargaining contract with the International Brotherhood of Electrical Workers, an A. F. of L. affiliate, empowering the union to represent the company's 42,000 employes. Because the C.I.O. desired to get a foothold in the company, the board cancelled the contract, and ordered a bargaining election. The case is being fought out in circuit court at present.

The board has subpoenaed editors and asked them to reveal the sources of their information. This, it is charged, constitutes a trespass on the freedom constitutionally guaranteed the press. The board has called on public officials, employers and workers to defend their conduct in strikes, and their attempts to keep the peace. This, it is charged, amounts to intimidation. And, in one instance, the board set up as a trial examiner in an A. F. of L.—C.I.O. quarrel, a Harvard University professor whose book, sympathetic with the C.I.O., was published in the course of the trial. This, it is charged, amounts to C.I.O. favoritism.

WHAT ARE the philosophies of the men behind the board's activities? Chairman J. Warren Madden is on record with a defense of the sit-down tactic used by the C.I.O. in seizing struck plants. He qualified his defense, however, saying that this form of strike should be used only when an employer refused to abide by the Wagner Act. Board Member Edwin S. Smith has inferentially approved of the practice of coercing employes to join one or another union. Speaking before the International Juridical Association, he attacked the proposal to amend the Wagner Act, and defended coercion when practiced by a labor union.

"Whereas coercion practiced by the employer may break up a union and deprive thousands of men of the right to bargain for their livelihood, coercion by a union will infringe only upon the rights of some few individuals," he said.

It is evident that the board's purpose, while commendable in theory, has been distorted in practice. Its operation has tended to throw worker against employer, union against union, and government against industry. Its gospel is the dangerous creed of class hatred, and the seed has fallen on fertile ground, both on the part of employers sick with government interference, and on the part of workers, sorrowed at the abuses of management. Class hatred is mutual. And its effect is to add one brand more to the smouldering fires of dissention, that flare into open rebellion when oppression becomes intolerable.

Senator Burke phrased the act's dangerous tendency, and the board's mistaken purpose when he said: "The enforcement of this act has been such as to lead to war. It has produced more strife, more unrest and misunderstanding in the relationship between employe and employer than we have ever had before. It has shackled men and prevented them from expressing their wishes. It has put up a barrier between well-intentioned workmen and right-thinking employers."

In handing labor what it termed its "Magna Charta," it is certain the Congress did not foresee what would follow. In an age when the abuses of capital are multiple and the abuses of labor are legion, the need is for co-operation between classes; co-operation between honest unions, and co-operation between business and government. The far-seeing and benevolent eye of that illustrious champion of labor, Pope Leo XIII, saw the need nearly half a century before the 74th Congress of the United States became aware of it and accepted the Wagner Act. At that time he laid down the framework upon which co-operation must be based in his encyclical "Rerum Novarum." In that great document of freedom he said:

"The great mistake that is made in the matter now under consideration is to possess oneself of the idea that class is naturally hostile to class; that rich and poor are intended by nature to live at war with one another. So irrational and false is this view that the exact contrary is the truth . . . in a state it is ordained by nature that these two classes should exist in harmony and agreement, and should, as it were, fit into one another so as to maintain the equilibrium of the body politic."

Amend the Wagner Act? Reform its administrative wing? Yes, in a manner to promote co-operation between the classes; to stifle the gospel of hatred.

TO MY DAUGHTER BETTY

By T. M. Kettle

In wiser days, my darling rosebud, blown
To beauty proud as was your mother's prime,
In that desired, delayed, incredible time,
You'll ask why I abandoned you, my own,
And the dear heart that was your baby throne
To dice with death. And, oh! they'll give you rhyme
And reason: some will call the thing sublime,
And some decry it in a knowing tone.

So here, while the mad guns curse overhead,
And tired men sigh with mud for couch and floor,
Know that we fools, now with the foolish dead,
Died not for flag, nor King, nor Emperor,—
But for a dream, born in a herdsman's shed,
And for the secret Scripture of the poor.

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ON CHARITY

PERMIT me to reprint for you one of the most beautiful passages contained in the Scriptures. It is the thirteenth chapter of St. Paul's First Letter to the Corinthians.

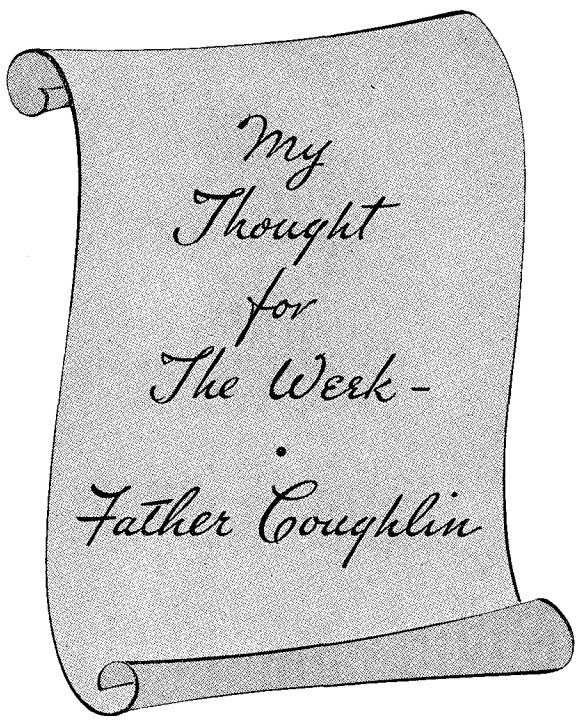
After you have carefully read these lines, perhaps, you might suggest to the children in your home to memorize them. Incidentally, the boys and girls in the sixth, seventh and eighth grades in our school are able to recite beautifully this most inspiring passage on the virtue of charity which reads as follows:

"If I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And if I should have prophecy and should know all mysteries, and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing.

"And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing.

"Charity is patient, is kind: charity envieth not, dealeth not perversely; is not puffed up, is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil, rejoiceth not in iniquity, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

"Charity never falleth away: whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed. For we know in part, and we prophesy in part. But when that which is perfect is come, that which is in part shall be done away.



"When I was a child, I spoke as a child, I understood as a child, I thought as a child. But when I became a man I put away the things of a child.

"We see now through a glass in a dark manner; but then face to face. Now I know in part; but then I shall know even as I am known.

"And now there remain faith, hope and charity, these three: but the greatest of these is charity."

This thirteenth chapter of St. Paul's lesson on charity may be divided into four sections. In the first, St. Paul disabuses his readers of certain misconceptions which they have entertained relative to charity. Fine preaching does not constitute charity. A mind well stocked with information does not necessarily imply that the soul is filled with the love of God; because knowledge is not virtue.

Moreover, alms deeds and physical sacrifices performed for the welfare of one's neighbor does not necessarily guarantee that the donor possesses the Christian virtue of charity.

Unfortunately, our modern world oftentimes identifies charity with community chest giving and with other laudable, humanitarian activities.

Christians identify charity with the love of God and the love of one's neighbor because he is the son of God and the brother of Christ. Christianity insists that in all our dealings with our neighbor we must regard him as a vicar of Christ on the basis of whatsoever we do unto the least of His little ones we do exactly unto Him.

Therefore, if I give a cup of cold water in the name of Christ, I am charitable. If I give a million dollars simply for the love of humanity, I do not necessarily possess charity.

In the second part of his letter on charity, St. Paul describes the virtue.

Then coming to the third part he discusses the nature of knowledge. In this world we know only in part. Not until eternity shall we know in a perfect manner.

In this world we know only through the process of reasoning and of discursiveness. For example, to know the correct answer of a sum in addition it is necessary to add one number unto another.

When, through the grace of God, we shall attain a place in the heavenly kingdom, St. Paul reminds us that we shall know even as we are known. We shall know the answer immediately. We shall know the answer to our sum of addition without adding one figure to another.

We shall know the truth insofar as we are capable of possessing it, directly and face to face.

In the last portion of this letter St. Paul reminds us that of the three major virtues—faith, hope and charity—the first two are intended primarily to aid us in this life. When we die and attain our reward both faith and hope shall disappear. No longer will we believe because we will know. No longer will we hope for happiness and security because we will possess them. Charity alone will remain—that charity which is the love of God above all things because He is infinitely perfect in Himself.

It is my wish that during this season of lent when we are inclined to do penance for our sins we will ask God to increase love within our hearts—love for Him, the Fountain of all goodness and love for our neighbor because our neighbor is the son of God and brother of Jesus Christ.

God bless every one of you!

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MY DEAR FRIENDS:

I am waiting for you to get set.

We purposely pulled our punch in the first Belloc article.

If you are smart, you will be in at the killing when Hilaire Belloc's series on "monopoly" appears in Social Justice.

He will soon say: "We must restore the power of the family and the individual to control the means of production. This control has been destroyed by industrial capitalism, especially as it acts through monoply."

Warm words! They are only lukewarm compared with the rest of this most brilliant series.

No cultured person can afford to miss this literary and philosophical treat.

Arrange with the main office at Royal Oak, Michigan, or with your newsboy for next week's copy. Be sure to get set.

Cordially yours,
Father Coughlin

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